THE Fanne of the faith-ful, to trye the truthe in controuersie Collected by A. B.

This saith the Lord stand ye in the streats consider & make inquisition for the old way, and if it be the good & right way, thé go ther in that ye may find rest for your souls

IMPRINTED AT London, by Thomas Marsh. 1578.

BIBLIOTHECA LAMBETHAN'

I am as gladde of thy worde: as one that findeth great spoyles. As for lyes I hate and abhorre them, but thy lavv doe I loue.

Great is the peace vvhych they haue vvhich loue thy Lavve, and they are not offended at it.

January hath xxxi. dayes.

	A	Circumcision of Christ.	1
	b	Octa. of Saynt Stephen	2
	c	Octa. of Saynt Iohn	3
	d	Octa. of Innocentes	4
	e	Deposition of Saynt Edward	5
	f	Epiphanie Domini	6
	g	Translatio Arthemij	7
	A	Lucian priest.	8
	b	Lewes confessor	9
	c	Penulte the first Ieremie.	10
	d	Sol in Aquarius.	11
	e	Richard martir	12
	f	Hillarius.	13
	g	Felicis	14
	A	Archadius martir.	15
	b	S. Wauretius.	16
	c	Saint Anthonie.	17
	d	Prike virgin.	18
	e	Wolstan bishop	19
	f	Fabian and Sebastian	20
	g	Agnes virgin	21
	A	Vincent martir	22
	b	Emerentie	23
	c	Temothe bishop	24
	d	Conuersion of S. Poyle.	25
	e	Policarpe bishop	26
	f	Julian confessor	27
	g	Paterii bishop	28
	A	Theodote priest.	29
	b	Eustius bishop.	30
	c	Saturne & Vitalis.	31

s d Blesin bisshop.
f e Purification of Mary.
f f Blase bisshop.
f g Gilbert confessor.
f A Agathe virgin.
f b Amandus bishop & confe.
f c Iuuencus bishop.
f d Paule bishop.
f e Apolline virgin.
f f Solin Pisces.
f g Desyderius bishop.
f A Dorothe virgin.
f b Wolfrane bishop.
f c Valentine martir.
f d Faustine Iouine.
f e Julian virgin.
f f Polycronius bishop.
f g Symon bishop.
f A Sabin and Julian mar.
f b Wylfrid virgin.
f c Xxxix. martirs
f d Cathedra Petri.
f e Fast.
f f Mathias Apostle.
f g Alexander bishop
f A Ealebrus virgin
f b Augustine.
f c Oswalde bishop.

Kl d Dauid bishop.
e Chadde confessor.
f Maurice & his fel.
g Adrian bishop.
A Foce & his fel.
viii b Victor & soldiers.
c Perpetue & Felic.
d Deposicio felic.
e Quintinus mar.
f Aggeus prophet.
g Gorgius mar. & his fel.
viii A Gregorius bishop.
b Thomas mar.
c Longine mar.
d Cyriacc martir.
viiii e Hylarius bishop.
f Patrick & Gertrude.
g Edward kinge & confess.
x A Joseph the husband of Mary.
xi b Cuthbert bishop.
c Benedict abbot.
d Aphrodesius bish.
e Theodore virgin.
f Pygmeii.
g Annunciacion of Mary.
xii A Castor mar.
b Eulalia virgin.
c Nicolay mar.
d Engenii mar.
Adelmus bishop

xi	b	Philip and Iacob.	
	c	Athanasii bishop	
xii	d	Inuent. of the Crosse	
viii	e	Floriani mar.	
	f	Godard.	
xvi	g	John Portlatine.	
	a	John of Beuerley	
	b	Apparitio Mich.	
xiii	c	Gengulfi marter	
	d	Gordian and Epimachy	
	e	Anthony mar.	
	f	Sol in Gemini.	
	g	Bonifacie martyr	
xviii	a	Sophia virgin	
	b	Seruatii confessor	
	c	Transl. of S. Bernard	
xv	d	Dyoscorides	
viii	e	Dunston bishop	
	f	Bernardine.	
xii	g	Pelene Quene	
	a	Iuliane virgin	
	b	Orbane martyr	
	c	Translation Frane.	
	d	Desiderii mar.	
xviii	e	Adelme	
	f	Augustine	
	g	Bede	
	a	Germaine	
	b	Ascensio	
	c	Translation	
	d	Marcelli martyr.	

	e	Nichodeme	
xix	f	Erasmus bysshop	2
viii	g	Basill	3
xvi	A	Petroci confessor	4
v	b	Boniface bishop	5
	c	Melon bishop	6
xiii	d	Translacio Martyn	7
ii	e	Wilhelmi confessor.	8
	f	Transl. Edmond.	9
x	g	Iuc confessor	10
	A	Barnabe apostle	11
xviii	b	Sol in Cancro	12
viii	c	Anthony	13
	d	Basil bishop and confessor	14
xv	e	Vite & Modeste	15
iiii	f	Trans. Richard	16
	g	Botulphe	17
xii	A	Marci & Marcelliani	18
	b	Gervasii	19
	c	Translac. Edwardi	20
ix	d	Walburge virgin	21
	e	Albon martyr	22
xvii	f	Etheldrede	23
vi	g	Nat. Iohn Baptist.	24
	A	Translac. Eligii.	25
xiiij	b	Iohn and Paule	26
iii	c	Arnulfi confessor	27
	d	Leo bishop	28
xi	e	Peter and Paule.	29
	f	Commem. of Paule	30

Iulye hath xxxi. dayes.

	g	Octa. John Baptiste	1
	a	Visitation of our Lady	2
	b	Transl. of S. Thomas	3
	c	Translation of S. Martin	4
	d	Foe Virgin and martir	5
	e	Octa Peter and Paule	6
	f	Dogdayes begin	7
	g	Depositiõ of Swithulphe	8
	a	Cirilli bishop	9
	b	Seuen brethren	10
	c	Transl. of S. Benet	11
	d	Nabor and Felix.	12
	e	Priuate	13
	f	Transl. of S. Thomas	14
	g	Transl. of S. Swythen.	15
	a	Transl. of S. Oswold.	16
	b	Kenelme King	17
	c	Archolphe bishop.	18
	d	Ruking and Iustine.	19
	e	Margaret	20
	f	Praxede virgin	21
	g	Mary Magdalen	22
	a	Appollinaris	23
	b	Christian virgin.	24
	c	Iames Apostle.	25
	d	Saint Anne	26
	e	vii. Sleepers.	27
	f	Sampson bishop	28
	g	Martha	29
	a	Abdon & Sennes martirs.	30
	b	Germain bishop	31

i lii	c	Lammas day.
ii vi	d	Stephen
iii	e	Stephanus biſhop
	f	Iuſtini cõfeſſor
iiii xiii	g	Affra virgin
v	a	Tranſfiguracion
	b	The feaſt of Jeſu.
vi	c	Sixtake
	d	Romayne
vii xvi	e	S Laurence day
viii	f	Tiburtyne martir.
	g	Clare virgin
ix	a	Rochus
x lii	b	Sol in Virgo
	c	Aſſumpcyon of Marye
xi	d	Hippolite bi.
xii	e	Octa, of S Laurence
	f	Agapiti mar.
xiii	g	Magnus martir.
	a	Lewes confeſſo.
xiv vi	b	Bernard
xv	c	Oct aſſumpcyon of Marye
	d	Tymothe Faſt
xvi xvi	e	Bartholomew Apoſtell
xvii	f	Ludouici kyng
	g	Seuerene biſhop
xviii	a	Dog dayes ende
xix	b	Auguſt biſhop
	c	Decallation of S. Johñ
xx lii	d	Felix
	e	Eutichius [illegible]

September hath xxx. dayes.

vi	f	Egidius abbot.	1
	g	Antonius mar.	2
	A	Gregory bysshop.	3
uli	b	Transl. of Cuthbert.	4
	c	Bartins abbot	5
	d	Augustus.	6
	e	Saigon	7
	f	Natiuite of Mary	8
vtili	g	Protus.	9
ti	A	Sylui[illegible] bysshop.	10
	b	Nicolas pistl.	11
v	c	Menrecius bishop.	12
tili	d	Amantii martir	13
	e	Holy Rode day	14
	f	Sol in Libra	15
tel	g	Edyth virgin	16
	A	Cyprian bysshop.	17
	b	January mar.	18
	c	Lambert.	19
vbli	d	Eustace Fast	20
vi	e	S. Matheuve Apostel.	21
	f	Tecla virgin.	22
tili	g	Mauritius confessor	23
	A	Andochi mar.	24
	b	Firmin martir.	25
	c	Cyprian and Justine.	26
	d	Cosme and Damian.	27
	e	Michael Archangel.	28
	f	[illegible]	29
	g	[illegible]	30

ſrbi	A	Remigius biſhop
ſ	b	Leodegarii
ſlii	c	Cantidemartyr
ſ	d	Frãncis confeſſor.
	e	S. Fayth virgin
ſ	f	Marci & Marcelliani.
	g	Pelagie virgin
ſbſlii	A	Nic[illegible]
bli	b	Dionyſe.
	c	Vrſule virgin
ſb	d	Tranſl. of S. Edward
iiii	e	Caliſtus biſhop
	f	Wolfrane biſhop
ſii	g	Sofia Scorpio.
ſ	A	Galli confeſſor
	b	Maximi martyr
ſ	c	Etheldred virgin
	d	S. Luke Euangeliſt
ſbii	e	Quintine martyr
bi	f	Auſtrebert martyr
	g	Fl. Mydgers
iiiii	A	Mary Salome
lli	b	Reuliny Archbiſhop
	c	Chriſpine
ſi	d	Euarillus
ſig	e	Vrſula virgin
	f	Wolfgangus biſhop
bſlii	g	Simon and Jude Apoſtles
	A	Flaiſence
ſgbi	b	Araculi Martyr
	c	Quintine martyr.

November hath xxx. dayes.

	d	All saintes day	1
	e	All soules day.	2
	f	Wynchestre dedicatio.	3
	g	Amancius	4
	A	Lete priest	5
	b	Leonard.	6
	c	Willibrode bishop.	7
	d	Quatuor coronati	8
	e	Theodote mar.	9
	f	Martin bishop.	10
	g	Warren	11
	A	Sol in Sagittario.	12
	b	Wyrce	13
	c	Translacio Erkenwalde.	14
	d	Wacute	15
	e	Depositio Edmond	16
	f	Init. Reg. Elyzabeth.	17
	g	Octa. Martini.	18
	A	Elyzabeth	19
	b	Edmond king	20
	c	Presentac. of our Ladye	21
	d	Cecilie virgin.	22
	e	Clement bishop.	23
	f	Grisogoni martir.	24
	g	Katherine virgin	25
	A	Peter bishop.	26
	b	Vitalis mid Agricole.	27
	c	Ruffine.	28
	d	Saturnine	29
	e	Andrew	30

xvi	f	Cecilante & Darie martyr	
b	g	Liviani	
	A	Depolition Osmund	
xiii	b	Barbara virgin	
	c	Saba abbot	
ii	d	Nicolas bishop	
g	e	Octa. Andrew	
	f	Concep. Mary	
xviii	g	Cyprian abbot	
viii	A	Eulalie	
	b	Antippa.	Sol in Capri.
xv	c	Paule bishop	
iiii	d	Lucy virgin	
	e	Nicalii	
xii	f	Watery	
i	g	O sapientia	
	A	Lazarus bishop	
ix	b	Gratian bishop	
	c	Venesty virgin	
xvii	d	July mart.	Nat
vi	e	Thomas Apostle.	
	f	30 martirs	
xiiii	g	Victor Virgin	
iii	A	40. Virgins.	Nat
	b	Christmas daye	
xi	c	S. Stephen martyr	
	d	S. Iohn Euangelist.	
xix	e	Innocentes daye.	
viii	f		
	g	Transl. of S. Thomas.	
xvi	A	Silvester bishop.	

A table for xxv. yeares to come.

| March to Aprill | | |

A Perfecte Rule to knowe the beginning and ending of euery Terme.

¶ Hillary Terme beginneth the. 23. day of Ianuary, if it be not Sonday, vvhich then is referred vntil the next day after, and endeth the. 12. of February.

¶ Easter Tetme beginneth. 17. dayes after Easter day, and endeth foure dayes after the Ascention day.

¶ Trinity terme beginneth the next day after Corpus Christi day and endeth the vvednesday fortnight after.

¶ Michelmas terme beginneth the 9. day of October, if it be not sonday, and endeth the. 28. of Nouembere.

TO THE Right hououra-

& my fingular good Ladye the Lady Margaret Straũge *Iames Price wiſheth in this life all good hope and in the life to come ſalvation in Chriſt.*

THree cauſes there are (righte Honourable) that imboldneth mee to preſente to you this little peece of vvorke. The one is, that finding my ſelfe more bound vnto your Ladyſhip then I am anye vvaye able in the

leaſte part) to make recompence of, and knowing with al, your vertuous diſpoſed minde to be ſuch as that any thing being either good or godlye, cannot be but thankfullye accepted of ſo vvoorthye a perſonne, I haue thought this my beſt meane, to make but a ſhevve (as it were) of the vvillinge and dutifull mynde I haue to ſerue your Ladiſhippe vvith, if able power vvere correſpondent to the ſame.

The ſecond cauſe is that albeit the matter herein entreated, hath bene heretofore moſt effectually and copiouſlye vvritten of, yet this (notvvithſtandinge) being as effectuall and mutch brie-

fer-

fer vvil bee vvith lesse tediousnes redde, and vvith a greate deale more ease borne avvaye. The last cause is, the matter it selfe is, of that excellency, and so necessary an effecte, as nothinge in all the Scriptures that can more perfecthe satisfy our owvne consciences, or that geveth vs a more liuelye feelyng of oure iustification by Christe, then the true knowvledge and sincere vaders standinge therof doth. And although here be of the ignorant and peruerse sorte of people, that do kicke and spume at this kynd of Doctrine, yet the good and godly learned hath ever thought it, and vvill still iustifye it, to be

the comfortablest doctrine that Gods people can learne. But for as much as my intent was not to dispute this controuersye in this place, I will leaue it vntill a more conuenient tyme, not doubtyng: but that youre Ladyshippe (accordyng to my expectation) will both like verye well of the matter, and finde greate consolation in the readinge of it, which is the onlye thinge that I (at this present) seeke, and shall thinke my selfe moste bounde to youe for, praying the Almightye, for Christes sake, to encrease in youre Ladishippe, suche plentye of his good and gracious giftes, as you may liue long hear

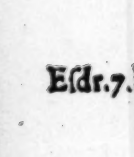
in

in al felicity, and in an other life receive all full fuche fruytion, as Gods Saynctes are ſure thereto poſſeſſe.

Your Ladiſhippes moſt bounden during life James Price

The Preface to the Reader.

Esdr.7.b



hen I considered that GOD hath geeuen streyghte commaundement to euery as come, that they know what they do, & howe they shoulde liue: and on ꝑ other syde that the crafty Sap.4.d. bewitching of eyes maketh good thinges darke, and not onelye that this texte is most true in it selfe, but also with my doleful eyes se the simple seduced therby. I thought

thoughte it not enoughe to lament the miserable estate of this tyme but also to laye to my helpinge hande in redresse therof (if by any meanes I may) and not to hyde my little talleate. Wherefore beyng at libertye and layfure I thoughte to seeke the occasion of the crabbed discention whiche is daylye amongeste vs ꝑ feare God. For though we all hate out warde abhomination with one consent, yet in ꝓuate opinions we contende more then becommeth them that ꝓfesse

profesſe Godlynesſe, and
ſind that the euill vnderſta
ding and miſaplying of cer
tayn textes and woordes, i
the cauſe therof. The whi
che collected (as tyme and
knowledge hath permitted)
I haue ſette forthe in theyr
true ſence and meaning ac
cording to the whole bodye
of the ſacred woord, not put
ting hereby to teache the
learned, but to bridle ẏ ſau
cye mouthed dablers, about
woordes which breede ſtrife
and doubtes, more then
Godlye edifyinge. And alſo
to

to geeue light to the simple Iere. 6
of the true & olde way com-
maunded to be sought wher
in they should walke. Who
will not feede with fables Esdr. 14
but with the true worde of
God, wherein is the spring
of vnderstanding, the foun-
taine of wisedome, and the
streame of knowledge. For
it is the lighte Lanterne of Pro. 19
the true waye, beseechinge
you beeloued in the Lorde,
for the tender mercye of
God, that you shoulde beare
no more the Destryne that
leadeth you vnto errour,
from

from the wonders of vnder-
Sapi. 10 b standinge. For al such as
repueth not wisedome, g
not only this hurt that th
knewe not thinges that we
good, but also hath left b
hynd them vnto vs men,
memoriall of their foolish-
nes, so that in the thynge
Colo. 2 d. wherein they synned, the
coulde not be hidde. There-
fore my deare bretheren, le
no man make you shoote a
Thes. 3 a a wrong marke. For all m
haue not fayth, but God i
faythful which shal stablish
you and kepe you from euill
but

ut these as brute beastes
peake evil of þ they knowe
not, or at the least vsyng no
more then naturall mẽ they
perceiue not the thinges of
the spirite of God. For they
are but foolishnes vnto thẽ,
neither can they perceiue
them, because they be spirit-
ually examined, and ther-
fore when they can not at
ayne vnto the misteries of
God, they go a boute to ap-
ply the worde of GOD to
their ons mynde and cannot
bee contente to bee ruled by
the agrement of the worde,

1 Cor. 2

nay

Rom, 15. not to submit their myn
to the mynde of ☞ D
therein. And when
S. Paule saith that al t
ges which are written a
tyme, are wrytten for
learninge that we thro
the consolations and agr
menies of the Scripture
mighte haue hope. They
the peruerting and cobli
ons of the worde(by setti
one text agaynste an othe
haue made suche disagre
mente of the Scriptures,
they haue not only set the
selues in a madde maze, an
desperate dotege therein

ut also layed suche stom-
ling blockes in their wa-
yers way, that few men can
oe safelye therein with-
ut a fal. And as for reason,
ey are cleane goone from
hat, and cannot abyde one
hat bringeth in anye pro-
unde and perfecte reason
y the matter in controuer-
ie. But you shall see them
ike to the men of Ephesus,
hich cryed by the space of
wo houres, great is Dia- Act. 19.
na of the Ephesians, euen so
hese crye continually: the
ext, the texte and euer the
text,

tere when no man speke
there agaynste. Thei
accordinge to the rounka
of S. Chrisostome in the
uenth of Ephesie, the
Yea elys I will fyrst alleg
the auctority of the Scri
tures and afterwarde ref
their reasons and argume
tes, because (as he sayth)
they are false forgers. Be
euerything I wonder at, the
most part of their reasons
is to defende the fryuolous
wherebye they seme to ac
cuse God both of vnrigh
and of vnrighteous
nes,

ses, and though they crye
never so much the texte, the
texte yet is not one of their
questions the text, nor well
thereto agreeinge. But I
praye you what haue wee to
do with them that are with-
out? God shall iudge them
and reuenge against them in
his great strength. Neither
was the Apostles leuer to
preache the reprobation of
the vessels of wrath, but on-
lye they vsed some few wor-
des, for it is a terrible thinge
but their speciall office was
to preach deliuerance to the
cap-

ceptiue: that is, to preache
Tit. 1 Christ accepting vp ỹ faith
of Gods electe, and know-
ledge of the truth whiche is
after godlines, vppon the
hope of eternal life, which
lyfe, God that cannot lye
hath promised before the
worlde beganne, but hath
opened his worde at the time
appointed throughe Preach-
ching, yet in deede though
the seede be sowen in al ma-
ner of ground, (as in deede
the outwarde worde must be
preached indifferentlye, &
is offered as wel to ỹ repro-
bate, as to ỹ electe, for who

ry reprobat we know not further the we se their frutes) yet the grafte to fructifye resteth onely in the good ground. And this note, that al the Epistles of all the Apostles, though they be common for al men to loke vpon, yet the sweete promise and consolations, yea the dedication thereof are onely to the Sayntes of God, as appeareth by the playn textes. And vnto them they are the sauoure of lyfe vnto life, & liuelye and quiet frutes of righteousnes gather

they therof, but vnto the
ther, they are the sauour
death vnto death and dea
y failes get they therat.

Rom 11 And because God hath gi
uen them the spirites of v
quietnes, eyes that the
should not see, eares that
they shoulde not heare,
and hartes that they shoul
not vnderstande.

Mat. 11 And hath hidde the myste
ryes of good thynges from
them, they accordinge t
their nature kicke & spurn
at the woorde and holy iudg
ment of almighty god.

By

But dearly beloued in the Lorde, you haue not so learned Christ, if the truthe bee in you as it was in Christe. I beseeche you therefore to marke them which cause diuision, and geue occasion of euil cõtrary to the doctrine which ye haue learned: and auoyde them.

And take this my little laboure in good worth, reade it with deliberation & iudge accordinge so right without perciallitye, if any thyng be lacking fulfil it if it be wrõg correct it by the worde, if it

be wel, geue God ꝑ prayse, for hee is wyse onely, & euerye good gifte commeth of him. To him be al honour & glory, for euer and euer

Amen

The Table

Witnes of the vvoorde that election is not generall, but perticuler or ſenerall. Cap.1

That the electe vvhereof vvee ſpeake, vveare elected before the foundation of the vvorlde, and cannot finally periſh. Chap.2,

That the kingdome of heaue is not prepared generallye for all. Chap.3

That Chriſt profiteth not the Reprobate, and vnbeleuinge, [illegible]

neither is the kingdome of Heauen prepared for them. Cap. 4.

That this vvoorde all is not alvvayes taken general, but sometime for a seuerall or particular number Chap. 5

Certayne alles vvhiche are generall. Chap. 6.

That this vvorde the vvorld, is taken sometime for the electe of good, and not general. Cap. 7

The vvorlde is taken somtyme for the vvicked. Chap. 8.

The

¶ The vvorld is taken sometyme indifferently for the good and euil togeather. Chap. 9

Vvitnes of the vvord that God cannot repent. Chap. 10.

That God is not the Author of euill. Chap. 11.

The secrete vvil of God vvhich no man can resist. Cap 12.

The knovven vvil of God. Chap. 13

¶ Certayn d textes to put avvaye curious questions. Chap. 14.

The end of the table

A GODLYE PRAYER to bee sayde at all tymes.

HOnoure and prayse bee geuen to thee (O Lorde God almighty) most deare father of Heauen, for al thy mercies and louinge kyndnes shewed vnto vs, in that it hath pleased thy gracious goodnes freely & of thyne owne accorde to electe and chose vs to saluation before the beginning of the worlde, and

geue like continual thanks be geuen to thee for creating vs after thy owne image, for redeemynge vs wyth the Precious Bloude of thy Deare Son, when we were vtterly lost. For sanctifyinge vs with thy holye spyrite in the reuelation and knowledge of thy most holy woorde, for helping and succouryng vs in all oure needes and necessitees, for sauing vs from all daungers both of bodye and soule, for comfortinge vs so fatherlye in all oure tribulations and

persecutions for sparyng vs so longe, and geuinge vs so large a time of repentaunce.

These benefytes (O most mercifull father) lyke as we knowledge to haue receyued them of thy goodnesse, euen so we beseeche thee for thy deare sonne Iesus Christes sake, to graunte vs alwayes thy Holye Spirite, wherby we may cõtinually growe in thankefulnes towardes thee, to be led into all truthe, and comforted in all our aduersitye.

O Lorde strengthen our

fayth

sayth, kyndle it more inferuentnesse and loue towards thee and our neighbours, for thy sake. Suffer vs not most deare father to receiue thy word any more in vayn: but graunt vs alwayes thy assistance of thy grace and holye spirite, that in hart, worde, and deede we maye sanctifye and do worshippe to thy name. Helpe to amplifye and encrease thy kingdome, & whatsoeuer thou sendest, we may be hartely content with thy good pleasure and will. Let vs not

lacke

lacke the thing (O Father) without the which we cannot serue thee, but bleſſe thou all the woorkes of our handes, that we maye haue ſufficient, & not to be charge able, but rather helpeful vnto other: Bee mercifull (O Lorde) to oure offences and keepyng our debt is great which thou haſte forgeeuen vs in Jeſus Chriſte, make vs to loue thee and our neighboure ſo much themore. Be thou our Father, and Captayne and defender, in all temptations, holde thou vs

vp

by thy mercifull hande þ we
may bee deliuered from all
inconueniences, and end our
liues in the sanctifyinge and
honoure of thy holye name,
throughe Iesus Christ oure
Lord and only Sauiour.
So be it.
Let thy mightye barme and
outstretched arme O Lord,
be ful our defence, thy mer-
cifull and louing kindnes in
Iesu Christ thy deare sonne
our Saluation, thy true &
holy worde oure instruction,
thy grace and holy Spirite
our comforte and consolati-
on

an, vnto the ende and in the ende. So be it.

A Prayer

O thy heauenly father God almighty we praye and beseche thy mercy, benignly to beholde vs thy vnworthy seruantes, that we may by the gyft of thy holy spirit feruentlye desyre thy kyngdome: that we may knowe thy will and worke thereafter

after: Geeue vs O Lorde wisoome, make vs constant, pacient and stronge in thee keepe vs (O Lord) from ȳ sleighty inuasion of the old wylie Serpent. Defende vs from the counsayles and curssages of euill tounges, let thy mighty arme be our shielde agaynst al the malignitye of the wicked worlde: remember not (Oh Lorde) oure offences, instruct and prepare vs to repente, to bee sorry for oure sinnes, make vs to loue iustice, and hate wronge, to do good and ab-

staine

kayne from all euill, that
we may be worthy to be cal
led thy children. To thee
be honoure and glo
for euer and
euer Amen

that election is not ge-
nerall, but particuler &
seuerall.

¶ The first Chapter.

THe Lorde thy God hath chosen thee to be a seuerall people aboue all Nations that are on the Earth: He refused the Tabernacle of Ioseph, & chose not þ Tribe of Ephraim, but chose the Tribe of Iuda. I haue laied helpe vpon one that is mighty I haue exalted one chosen of the people. You onely haue

Deu. 7. b. 14. a. Psalm. 78

Psa. 89. d.

Amos. 3. a

C. haue

haue I accepted from all the generations of the Earth, beholde my childe whom I haue chosen: many are called but fewe are chosen.

Mat 20.b

Iohn, 13 I speake not of you all, I know whom I haue chosen.

Ioh. 15. c Ye are not of the worlde, but I haue chosen you out of the worlde. Thou Lord which knowest the hartes of all men, shew whether of these two thou hast chosen. He sheweth hym openly, not vnto all the people, but vnto vs Witnesses chosen before of God for the same intents,

tente. God chose amonge vs, that ỳ Gentyles by my mouth, shoulde heare the worde of the Lorde and beleeue. The GOD of thys People chose our Fathers. Then pleased it the Apostles, and Elders, with the whole cõgregation, to send chosen Men of their owne company to Antioche. Euen so at this time is ther a remnant left, through the election of Grace. Hath not God chosen the poore of this World, which are rich in fayth. Hee is Lorde of

Act. 15.b
Act. 13.e & 15.d
Ro. 11.a
Iames. 2.a
Apo. 17.e

Lords, & Kinge of Kinges, and they that are on his side are called ỳ chosen & faythfull. They are not all Israelits which came of Israell, neither are they al children streyght way because they bee the seede of Abraham, (but in Isaac shall thy seede be called) ỳ is to say, they which are the children of the flesh, are not the children of God, but ỳ children of promise are counted the seede. Of a truth I perceiue that God is not percial, but in al people, he that

Rom. 9. b

Act. 10. c

feareth

feareth him & worketh righ
teousnes, is accepted with
him. O Lorde God of eue- Esd.5.b
ry woode of the earth, and
of al the trees thereof, thou
hast chosen thee one onely
Vyneyard &c. And emõg al
the multitude of folks, thou
hast gotten thee one people.
Thou hast redeemed vs by Apo.5.a
thy blud out of al kindreds
and tongues, and peoples,
and Nations, and hast made
vs Kinges, and Priestes.
VVhen the Gentils harde Actes.13.
this, they were gladde, and
glorified the woorde of the

Lord and beleeued, euen as many as was ordayned to eternall Lyfe.

Th'appendex.

HEre haue I ſpoken ſimply of this woorde (Election) and not to what ende we are elected, yet to what end ſoeuer election be ſpoken of: It is alwayes particuler and neuer generall, for els were Election no Election. But nowe th'election that I ſpeake of, wherein our controuerſy ſtandeth, is to eternall lyfe. For in other Offices which are temporall or caſtuall, ſometymes death or diuers other

accid-

occasions, may cause an other to be elected in office: as is euidente by the Apostles, to whose number when Iudas had hanged himselfe, and fell from his office by transgression, Mathias was elected. In deede Iudas fell from his election concerninge his office, but concerninge eternall life he neuer fell, for he was neuer elected thereto: for Christ saith, haue not I chosen you twelue, & yet one of you is a deuill. But what shamelesse man is he that dare say God elected deuilles to eternall life? for we are sure that the deuills shall neuer haue eternall life.

¶ That the elect (vvhereof vve speake) vvere elected before the foundation of the vvorld, and therefore euer elect, and cannot finally perishe.

Chapter. 2.

Rom. 9. WHe they had done nether good nor bad, that the purpose of God vvhych is by election might stand, it was sayd vnto hir, not by the reaso of vvorks but by caller, the elder shall serue the yonger. Blessed be God Ephe. 1. 2. the father of our Lorde Jesus Chryst, which hath blessed

sed vs with all maner of spi-
rituall blessinge in heauen-
ly thinges by Christ, accor-
dinge as he had chosen vs in
him, before the foundation
of the World was layed.
VVe are bounde to geeue 2.Thess.
thanks alwayes to God for 2.c
you brethren beloued of the
Lord, because that GOD
hath from the beginninge
chosen you to saluation thor-
owe sanctifying of the spi-
rite, and through the belee-
uinge of the truth. Electe 1.Per.1.
according to the fore knowe-
ledge of God the Father,
the

throughe sanctifyinge of the
spirite vnto obedience, and
sprinckling of the blande
Deu. 32. a Jesus Christ. Perfect is the
worcke of the moste mighty
God, for all hys wayes are
Eccle. 3. c Iudgement. I consider
also þ whatsoeuer the Lord
doth, it continueth for ever,
and that nothing can be
put to it, nor taken from it, and
that God doth it to this end
that men should feare him.
2 Reg. 10. b Blessed be þ Lord thy God
which loued thee, to set
on the seate of Israell, be-
cause the Lord loued Is-

ell for euer. As the Tere- Esay. 6.2.
bint tree, & Oake in Win-
ter cast their Leaues, & yet
haue their Sap in them, so
shall the holy Seede conti-
nue in their substaunce. As Iere. 51.5
for Israell, and Iuda, they
shal not be forsaken of their
God of the Lord of hoasts,
for the holy one of Israels
sake, no though they haue
filled all their Lande with
sinne. As for the Wonde- Eccl. 18.6
rous workes of the Lorde,
there may nothing be taken
from them, nothing may be
put to them, neyther may

the

the ground of them be fo
Iohn.13.a out. VVhen he loued h
which were in the Wo
vnto ꝑ ende he loued th
And of him are yee,
1.Cor.1. Chriſt Jeſu, which of G
is made vnto vs wiſedom
ſanctifying, and redemp
Rom.8.c on. If God bee on our ſ
who cā be againſt vs, wh
ſpared not his owne Son
but gaue him for vs al: h
ſhall he not with him gr
vs all thynges alſo? W
ſhall lay any thinge to
charge of Gods chooſen?
is God that iuſtifieth, w
ſhall

hall then condempne? He 2.Ti. 1.c.
aued vs, and called vs with
n holy calling, not accor-
ing to our deedes, but ac-
ordinge to hys owne pur-
ose and grace, which grace
was geuen through Iesus
hriste, before the World
as made. VVhych lyfe Tit. 1. a.
OD that cannot ly hath
romised before the worlde
eganne &c. Whych gaue
ymselfe for vs, to redeeme
s from all vnrighteous-
esse, and to purge vs a pe-
uliar People vnto hym-
elfe. Vnto vs are geeuen 2.Pet. 1.a.

excellente and moſt greate
promiſes, that by the helpe
of them ye ſhould be partā-
kers of the Heauenly Na-
Apo.20.b ture. Bleſſed and holy is
he that hath his part in the
firſt reſurrectiō, for on ſuch
ſhall the ſecond death haue
Ro.11.d no power. The giftes and
callinge of God are ſuche,
that he cannot repente him
Heb.10c of them. VVyth one offe-
ringe hath he made perfect
for euer, them that are ſan-
ctifyed. For hee hys owne
1.Pet.2d ſelfe bare our ſinnes in hys
body vppon the Tree, that
we

wyse beinge deliuered from
sinne shoulde liue vnto right-
eousnes. Euen so it is not Mat.17.
the will of our heauenly fa-
ther, that one of these litle
wyse shoulde perishe. My Iohn 10.
sheepe heare my voyce, & I
know them, & they folowe
mee, and I geue vnto them
eternall lyfe, and they shall
neuer perishe, neyther shall
any man plucke them out
of my hande. I am come Iohn.12
a light into the worlde, that
whosoeuer beleeueth in me
should not abide in darke-
nes, & for them Christe ma-
king

kinge his prayer to his fa-
Iohn. 17. ther sayth: Thou hast lo-
ued them, as thou hast lo-
ued mee, thou louedst me
before the makinge of the
Ephe.4.d World. Let vs followe the
truth in loue and in al thin-
ges growe in him which is
the heade, that is to say,
Christ in whom al the body
is knitte together in euery
iointe, wherewith one mi-
nistreth vnto another. In
Coll. 2.b. hym dwelleth al the fulnes
of the Godheade bodely, &
yee are Complete in hym,
which is the heade of al rule
and

Terebynt tree, & Oke caste theyr leaues in winter, yet abideth their sappe in them: Euen so shall the holy seede continue in theyr substance. So that though there appeare no fruictes outwardlye, to ourr grosse senses, yet the sure grounde of God and substance which he hath there planted, remayneth, and though it haue no outwarde seale or witnes in ourr sighte, yet hath it a sure seale in Gods sighte. For the Lord knoweth it to be their which is sufficyent. An other Argumente maye be gathered of the Epistle of S. Paule to the Ephesians, 1. 3. Which hath blessed vs with all maner of spyrytuall blessinges

Eph. 1 3

in heauenly thinges by Chriſte
If we be bleſſed with all manner
of ſpirituall bleſſinges, we can
not lacke the bleſſinge of per-
ſeuerance, and whoſoeuer con-
tinueth to the ende ſhall be ſaf.
An other argument may be
thereof herof: with one offrin
hath her made perfecte for ey
thereof that are ſanctified. I
Chriſt hath made vs perfect
euer, that thinge ſhalbe neuer
ſhall make vs imperfecte. Wh
ſoeuer of theſe woordes: th
ſubiith are called and ſanctifie
of God the father, and preſerue
in Ieſus Chriſte, were not
body called & ſanctified in
the father, which cannot
reuocable

riablenes, neyther is he (nor they which are in him) changed into darckenes. And also preserued in Jesus Christe his holy Sonne, in whom dwelleth the fulnes of the Godhead bodely, and in him are yee compleat and knitte together in euery ioynte, wherewyth one ministreth to another.

I could bring in another out of Ieremy, that Israell and Iuda shal not be forsaken of ỹ Lord thy God, &c: but because I will let that alone to be vnderstoded, and answeare theyr offensiue obiections, for they wyll say thys: Certaintety wyll cause men liue carelesse, and so runne into all kynde of wickednes. Though

I might answere this that
euill commeth of good, and
euery man gathereth accordyng
to his nature: as for example sake
Bee gathereth hony of the good
herbe, but the spyder gathereth
poyson of the same.) Yet becaus
I woulde geeue as well knowe-
ledge to the simple, as stoppe the
mouthes of the curious spyrits,
I say that the smaall ende of our
election, is eternal Lyfe, but not
that in the meane time we shoulde
be idle or ill occupyed, but that
our light shoulde so shine before
men that they may see our good
workes, and glorifye our Father
which is in heauen. And there-
fore God hath prescribed, euen

when

and power. The Lorde is faythfull, which shal stablish you & keepe you from evill. 2.Thess.3.a
The sure grounde of God remayneth and hathe this Seale, the Lorde knoweth them that are his. 2.Tim.2.c
Christe dyed for vs, that wee once iustifyed by hys Grace, shoulde be heyres of eternal Life thorow hope, thys is a true saying. For he is able ever to saue them that come to God by him, seinge hee ever liveth to make intercession for vs. For hee is both the Auctour and finisher of Titus.3.b Heb.7.d Heb.12.c

sure sayth. GOD was in
2. Cor. 5. d Christ, and made agreemẽt
betweene the world & hym-
selfe, and imputed not their
Gall. 4. 2 sinnes vnto them. But whẽ
the time was ful come, God
sent hys Sonne borne of a
woman and made bonde by
the Law, to redeeme them
that were vnder the law, that
we through election might
receiue the Inheritaunce that
belongeth to the naturall
Psal. 125. Sonnes. The hilles stande
about Jerusalem, euen so
standeth the Lorde rounde
about his people, from this
time

time forth for euer more: for the Rod of the vngodly commeth not into the lot of the righteous, least ꝑ righteous put their hande vnto wickednes. VVho soeuer is borne of God sinneth not, for his seede remayneth in him, and he cannot sinne because he is borne of God. 1.Ioh.3.b

If you know that he is righteous, knowe also that he which followeth righteousnes, is borne of him. VVith on: offeringe hath he made perfect for euer, them that are sanctified. 1.Ioh.2.d Hebr.10.

Thappendex.

HEre nede nothing bee sayde of the time of ouer election, seyng it is before the foundation of the World: but herein wyll the cõtrouersy be, that the elect cãne finally perysh. To the confyrmation whereof, may infallible argumentes be gathered. First out of Esay by a similie, e though men have similies maye be fallible, yet theys cannot be so, because it is both gathered of the playne text, and also is spoken to the same ende and purpose, to meane that the Elect cannot perishe, whych argument is this. Thoughe the

Terebynth

¶ That the kingdom of heauen is not prepared generallye for all.

Chap. 3.

SHe shall bringe forthe a sonne and thou shalte cal his name Iesus, for he shal saue his people from their sinnes. I am not sente but vnto the lost sheepe of the house of Israell. Mat. 1. c. Mat. 15. c. Luk. 19. a

But to sitte on my right hande, or on my left hande is not myne to geeue, but to them for whom it is prepared of my Father. The sonne of man came not to Mark 10. f Mat. 16. c

be

bee myniſtred vnto, but to
myniſter, and to geeue hys
Mark 14.c life a redemption for many.
Luk. 22.c This is my bloude of the
newe Teſtamente, that is
ſhedde for many, for the re-
Luk. 1.g. miſſion of ſinnes. To geeue
knowleage of ſaluation vn-
to his people, for the remiſ-
ſion of ſinnes. I tell you of
Luke 4.c a ſtruth, many widowes
were in Iſrael in the dayes
of Helias &c. & vnto none of
them was Helias ſent, ſaue
vnto Sarepta, vnto a woman
that was a widowe. And
many Leapers were in Iſ-
rael

rael in the time of Helyzeus the Prophet, yet none of them was healed saving Naaman of Syrena. Of a truth I perceyue that God is not precial in all people, Ye that feareth him, & worketh righteousnesse, is accepted wyth him. To him all the Prophets witnesse, that through his name, all that beleeue in him, shall receyue remission of sinnes. When the Gentiles heard this they were glad, & glorified the word of the Lord, and beleeued, euen so many

Act. 10.

Act. 13.

as were ordayned to eter-
Actes,2.f nall Lyfe. The promyſe
was made vnto you and to
your Children, & to all that
are a farre of, euen as ma-
nye as the Lorde oure God
1ā.10.g. ſhal cal. He is able to bryng
further, & geue you an in
heritaunce among all them
which are ſanctifyed. The
Gall.3.d. Scripture cōcludes al thin-
ges vnder ſinne, that ỳ pro-
myſe of the fayth of Jeſus
Chriſt, ſhould be geeuen to
Heb.9.g. them that beleeue. Euen
ſo was Chriſt once offerred,
to take awaye the ſinnes of

ma-

when he speaketh of our election, what fruict will springe of that tree, & that is one part of Gods glory, that we should make oure election, knowen by the Light of fayth which is good Workes.

And therefore he sayth, by grace are yee made safe thorowe fayth, and that not of your selues, for it is the gift of God, & commeth not of Woorkes, least anye man should boast hymselfe: For wee are his workemanshippe, created in Christ Jesu, to good workes, which God ordayned bs before that we walke in them. Ephe. 2.

Heare we learne, that to lyue godlye, and to doe good workes, is one effect and operation, that commeth of election. But first commeth

cumeth of election. But first of all S. Paule in his sentence excludeth workes cleane from meryting saluation: and therefore wee may say, because wee are elect therefore wee worke, but in no wyse that Workes are the cause of election, neyther enter they into iustification, and yet may they not bee left/vndone, for they are the shewe token of our election & saluatiō, whereby all me are surely certified of our election. And therefore geue both Paule and Peter exhortation, we should make our calling and election sure by good workes, not as though election were fulfilled or consisted of good workes, but

they

that the knowledge and certainty thereof, was shewed to our brethren by our good workes.

Thus we see that naturally of the good tree cōmeth good fruit, and of the euil tree euill fruict, so the fruit maketh not ỹ tree good, but shewith it to be. This haue I sayde, to stoppe the slaūderous mouthes of our aduersaries, which say that we would haue Men to liue carelesse, and make God the author of euill. And finally for the certainty of our election, and that the elect can neuer perishe, take thys order of S. Paule for a sure conclusion: Which saith, we knowe that al things worke for the best to them Rom. 8 e

to them that loue God, who alſo are called of purpoſe. For thoſe which he knewe before, hee alſo ordained before, that they ſhould be like faſhioned to the ſhape of his ſonne. Moreouer whome he hath appointed before, them hath he called, and whom he hath called, them alſo hath he iuſtified, and whom he hath iuſtified, them alſo hath he glorified.

So this order to glorifie cannot be broken, thoughe the wyches rage neuer ſo much.

manye, & to them that looke for hi, shal he appeare without sinne, to saluation.

For with one offeryng hath hee made perfecte for euer them that are sanctyfyed. Hebr. 10

Happy is he that endureth temptation, for when hee is tryed, he shall receyue the Crowne of Life, which the Lorde hathe promised to them that loue hym. And there shall none enter into the holye Cittye, but they onlye whych are written in the Lambes Booke of lyfe. Though the nombre of Is- Iames 1 Apoc. 9 Rom. 29

exell be as the number of the
sandes of the Sea, yet shall
but a remnant be saued.

4.Esd.8 The most hyest made this
worlde for many, but the
worlde to come for fewe.

Iohn.17. Thou hast geuen him po-
wer ouer all flesche, that he
should geeue eternal lyfe, to
as many as thou hast geuen
him.

The appendex.

Christe was sente vnto all
whom the kingdome of hea-
uen was prepared, and he was
sent to none, but to the lost shee

of the house of Israel: Ergo for them onely was the kyngdome prepared, and not for the goates, wolues, dogges or hogges.

An other argument is gathered hereof, Christ sayd, to sit on my right hand or left hand is not myne to gyue but to them for whome it is prepared of my Father. Ergo there is a people for whom it is not prepared. An other, God concludes al thinges vnder sinne, that the promyse whych is by the Faith of Iesus Christ, might be geuen to them that beleeue. But there be some which beleue not. Ergo to them is no promyse made. An other, they onely shall enter, whych are

written in the Lambes booke of life from the beginninge. But there be some which were neuer written in the booke of life: Ergo they shall neuer enter. And these with al such like argumēts may make relation to the reprobate, and by a certayne conuersion, may vnto them in the contrary sence be applyed.

¶ That Christe profiteth not the reprobate and vnbeleeuinge, neither is the kingdome of heauen prepared for them.

Chapter. 4.

FOr the good, are good thinges created from the beginning, and ill thynges for the vngodlye, there bee spyrites that be created for vengeaunce. For the fire of payne is ordayned from the beginning, yea euen for kinges is it prepared: But the mind was to driue them

Eccl. 39. c

Esay. 30. g

Iudeth. 16

out by litle and litle, giuing
theym tyme and space to a-
mende, knowing well that
it was an vnrighteous Na-
tion, and wicked of nature,
& that their thought might
neuer be altered, for it was
a cursed seede from the be-
Psal. 58 a ginninge. The vngodlye
are froward euē from they
mothers wombe, as soone
as they be borne, they goe a
straye and speake lyes, they
are as venemous as ỳ poy-
son of a Serpente, and lyke
the deafe Adder that stop-
peth her eares, which refu-
seth

seth to heare the voice of the
Charmer, charme he neuer
so wyselye. Hee shall saye
vnto his goates, goe ye cur- Mat.25.d
sed into euerlastinge fyer,
whych is prepared for the
deuill and his Angelles.
This scripture must nedes Esay 6.e
haue ben fulfylled, whych Mat.13.b
the holye Ghost thorow the Iohn.12.f
mouth of Dauid, spake be- Act.28.f
fore of Judas, which was
guide to them that toke Je-
sus. The remnaunte are Rom.11.b
blynded, as it is wrytten:
God hathe geuen them the
spyrryte of vnquietnes, eyes

that they should not see, eares that they shoulde not heare, and hartes that they should not understande yt.

The fooliſhe Virgines Mat 25.b whiche lacke Oyle in their Lampes, are shut oute, and the Lorde knoweth them not.

Thappendex.

HEare neede no Appendex of Argumentes, but to resorte to the former Argumentes: therefore I thoughte it meete to shewe what

what the woorde worketh in the reprobate, vnto them is Christe and his worde, a stombling stone, and an occasion of fallinge. Beholde I put in Syon a stomblyng stone, & a rock whirbshal make men fall. Godlines is a light despysed in ỹ harts of the Riche, and is sette for them to stomble vppon. Therefore the word of the Lorde, lesson vpon lesson &c. shalbe vnto them an occassion of stomblinge, that they maye go on and fall backewarde, be bruised, tangled and sna-

Rom. 4.f.

Iob. 12. a

Esay. 28.c

Esay. 4 snared. He shalbe the holye place to flye vnto, and a stone to stomble at, the rock to fall vppon, a Snare and Nette to both the houses of Israell, and the inhabiters
1 Pet. 2 b of Jerusalem. Vnto them which beleue not, the stone which the buylders refused, the same is made the hedstone in the Cozner, and a stone to stomble at, & a rocke to offend them which stomble at the word, and beleeue not that wherevnto they were set.

That

¶ That the word all is not alwayes taken generally but sometime, for a seuerall or particular nomber, as followeth.

Chap. 5.

THis is the Fathers wyll which hath sent me, that of al which he hath geeuen mee, I should lose nothyng. but should rayse them vppe againe at the last Daye. I saye vnto you, al manner of sinne and blasphemye shalbe forgeeuen vnto men, but the Blasphemye of the spyrytg

Iohn. 6. d

Mat. 12. c

rite, shall not bee forgeuen vnto men. As a snare shall
Luke 21. fit come on all them that sit on the face of þ whole earth.
Iohn. 10 All euen as many as came before mee, are theeues and Robbers. And I if I were lyft vppe, will drawe all men
Iohn. 12. c vnto me. He shall teache you all thinges, and bring
Iohn 14. c all thinges to your remembraunce. I will powre out
Actes. 2. c my spyrite vppon all flesh.
Actes. 2. The promise was made to you, and to your children, & to al that are a farre of, euen as many as þ Lord our

God

God shal call. All thynges are lawful vnto mee, but al thinges are not expedient. 1. Cor. 6. & 10. c

If I had all fayth, so that I coulde moue Mountaynes out of their places. 1. Cor. 13 a

For in one spyrite are al Baptized to make one body. 1. cor. 12 b

And hee did rest the seuenth day from all his Workes. Heb. 4. b.

Beeholde the Lorde shall come with Thousandes of Aungels, to geeue Iudgement agaynst all men. Iuda. 1. d

And all that are vpon ỹ Earth worshipped him, whose names are not wrytte in the Lambes Apo. 13.

Booke

Booke of Lyfe from the
beginninge. Then went
Mat.32. out to him Ierusalem and
all Iurye, and al the Regi
ons rounde about Iordan
Act.10.f Euen in thy seede shal all the
kindredes of the Earth be
blessed. I haue kepte no
Rom.11. thing backe, but haue shew
ed you all the Counsell
Col.1c. God And by him to recon
cile al thynges vnto himself
1.Timo. VVhych wyl haue all the
a.b
Tit.1.c saued. The grace of God
that bringeth saluation vp
on al men hath appeared.
Heb.ab That hee by the grace of
God

God should tast of death for al men. And was made perfecte: and the cause of Eternal salvation to al them that obey him. And he it is that obtayneth grace for our sinnes, and not for oure sinnes only, but also for the sinnes of al the worlde. When he sayth that al thinges are subdued vnto him, it is manifeste that he is accepted which vnto put al things vnder him. Hebr. 5. c. 1 Ioh. 2. a. 1. cor. 15.

Thappendex.

Alma-

All manner of ſinne ſhalbe forgeeuen vnto men, but the blaſphemy of the ſpirit is ſinne, and ſhall not be forgeeuen: Ergo all ſinne ſhall not be forgeeuē. S. Paule ſayeth, all thinges are lawfull vnto mee, but theft, murder, whoredom and ſuch like are thinges, and in no wyſe is lawfull. Ergo all thinges are not lawfull. And he did reſt the ſeuenth Day from all his woorkes, but the father dothe woorke hytherto, and Chriſt woorketh in gouerning and defending his woorkes, Ergo he reſteth not from all his woorkes, but onlye from all the woorks of creation, and not of gubernatiō. The firſt argumente is opened

of it selfe, the seconde is ments of the indifferent creatures of God, as are meate drincke &c. whych are lawful, so they be lawfully vsed, and so maye you iudge and decerne of all the rest. &c.

(* * *)
(* * *)

Some alles are general as are these.

The 6. Chapter.

THe houre shall come, that al whych are in the graues shal heare his voyce and shall come forth. Iohn. 5. c

Act.14.c VVhich in times past suffered all Nations to walke in their owne wayes.

Act.15.c Knowen vnto God are all his workes, from the beginninge of the VVorld. Thou

Ioha 17.a hast geuen him Power ouer

Acts.10.g all flesh. To him geue all the Prophets witnes.

Rom.3.d There is no difference, for all haue sinned, and are destitute of the grace of God.

Titus 2.c VVhich gaue himselfe for vs to redeeme vs from all vnrighteousnes, & to purge vs a peculyar people vnto

1.cor.9.d himselfe. Perceyue ye not

that

that they which runne in a
courte runne all yet but one
receyueth the rewarde.
We must all appeare be- 2.cor.5.b
fore the iuygment seate of
Christ. That repentaunce & Luk.24.B
remission of sinnes should be
preached in his name among
all Nations.

That this word, the world
is sometime taken for the e-
lect, & sometime for the re-
probate, & sometime for
places, &
ayres.

Iohn.1.d. BEholde, the Lambe of God, which taketh away the sinnes of the worlde.

Iohn 6.d. And the bread that I will give is my flesh, which I will give for the life of the worlde.

Iohn .8.b I am the light of the world.

Iohn.10.a As longe as I am in the worlde, I am the light of the worlde. I came not to Iudge the worlde, but to saue the worlde. If a man walke in the daye, he stombleth not because he seeth the light of the worlde. GOD was in Christ, and made agrement betweene the worlde & him-

Iohn 11.b

2 Cor.5.d

selfe

selfe, and imputed not their sinnes vnto them. God so loued ỳ worlde that he gaue his onlye begotten sonne, ỳ none that beleeueth in hym shoulde perishe, but shoulde haue euerlastinge Life, for God sent not his sonne into the worlde, to condemne the worlde, but that the worlde throughe hym might be saued. Iohn. 3 b

Thappendex.

IN these sentences and such like may this woord, the worlde in no wyse be taken generallye, for euery godly harte knoweth that

that the sinnes of the vnfaythfull are neuer taken awaye, neyther dyed Christ for them, neyther shal they euer be saued. For the wicked vnbeleuers are condempned already, and there is no agreement made betweene God and them, neither can be more, then may be betweene Christe & Belial, or betweene light & darcknes.

¶ That this word, the world is taken sometyme for the wycked, as in these places and such like.

Cap. 8.

The world cannot hate you, but mee it hateth because I testifye of it, that the workes of it are euill. Iohn. 7 a

Ye verely are of thys world I am not of this world. Iohn. 8. b

Nowe is the Iudgement of this world, nowe shall the Prince of this world be cast out. Iohn 12. c

Yet a little while and the world seeth me no more but Iohn. 14. b

but ye see me, euen the spirit of trouth which ỳ worlde cannot receiue, because the worlde seeth him not, neyther knoweth hym, the ruler of this worlde commeth and hath nought in mee.

Iohn 15. c If I were of the World, the worlde would loue hys owne. In the worlde ye

Iohn 16. g shall haue tribulation, but be of good cheare I haue ouercome the worlde. When he is come, he wil rebuke ỳ World of sinne. I haue de-

Iohn 17. d clared thy name vnto the men which thou hast geuen me

me out of the worlde, also I
praye for them. I praye not
for the worlde, the Worlde
hath hated you because yee
are not of the worlde, as I
am not of the worlde, the
worlde hath not knowē the,
but I have knowen thee.
But when we are iudged of Cor. 11. f
the Lord, wee are chastened
of him, because wee should
not be condemned with the
Worlde. The friendshippe of
this worlde is enimytye to James 4. a
God ward, whosoeuer will
be a freende of the worlde, is
an enemye of God.

See

1.Iohn,2 See that ye loue not the worlde, neyther the thinges that are in the worlde.

1cor.2.b VVhich wisedome none of the rulers of this worlde knewe. If your Ghospel be

cor.4. yet hidde, it is hid amonge them that are lost, in whom the God of this worlde hath blinded their mid. VVhich gaue hymselfe for our sinnes, to redeeme vs from this present euyll VVorlde.

Thappendex.

These textes when I had lode ked them ouer, and rurr ad faine, (as in deede I would

with

wilfye al men, that doubteth to de-
me thought the playne textes do
declare the thinge more playnely
and more surely, than I can other
wyse set it forth.

¶ That the worlde is taken
sometime indifferently,
for the good and evil
together, as in
these pla-
ces.

Cap. 9

HE was in the world, and the World was made by him. Behold the world goeth after hym. When he loued his which were in the

Iohn 1. d
Iohn 12. b
Iohn 13. a

ght world, vnto the ende he
1. Tim. loued them. This is a true
sayinge, and ought all men to be
accepted, that Iesus Christ
came into this World to
saue sinners. &c.

Thappendex.

Heare I speake neither of electing, nor reiecting but that is contrarie. people are in

HEare perchaunce the Cauillatours will fynd matter for their busy Mouthes to aske, whether God made y wicked, and saye: If hee made the wicked, then is he the Author of euill because hee made the cauill. But vnto suche I answere, that when God made the people they were all good, for so was both man and al other his creatures

tures, and therefore blessed of God. But after the Apple was eaten, the whole world was corrupted: and for sinne cursed of God (and the remnaunte onelye excepted, whych receyue blessing and saluation by and in Christe the promised seede of the woman) hath the world remayned vnto this day, of whom it is spoken in these places &c.

the world: and though the one be naturally evill thorough sinne, yet their creation was exceding good.

Witnes of the word that God cannot repeat

Chapiter 10.

Numeri. 23. God is not a man that he shoulde lye, neyther the sonne of man that he shoulde repente: shoulde he saye and not do? shoulde he speake & not make it good?

1.Re.15.f The strength of Israel will not beguile nor repente for he is not a man that he can repent. Perfect is the iudgement of him that slowe thin

Isay.10.f Ryghteousnesse. I am the

Lord

Lorde that chaunge not. Mala. 3.b

God threatneth not as a man, neyther will hee provoked vnto wrathe, as the children of men. For verelye the gifies and callinges of God are suche, that hee cannot repent him of them. Iudet. 8.c

God is loue & he that dwelleth in Loue, dwelleth in God, and God in him. Vnto him may nothing be added, neither can be mynished. Re. 11.d 1 Iohn. 4.d Eccl. 42.d

Thappendex.

HEere they will trouble you with suche Intrinsicate questions

questions, that except you be well armed, they will caste you into such a foule lake, & tumble you so, that you shall scarcelye euer be cleane agayne. And therefore I thincke it good, and all my duety to geeue you warning that you at the beginning put these things in your minde concerning God.

I. First that with hym is no (tyme) but the time presente, for with hym is a Thousande yeres as one day, and one day as a Thousande yeares. Hee is not the God that seeth the thing that is nye at hand, and not the thing that is far of: but hee seeth that which is nowe, and that which

wyth

with vs, is a thousand yeares
to come.

The seconde, that with God
is no ignorance, for we cannot
hyde our selues, or scape out of
his sight, yea euen when we
were not yet borne, were we in
his sight, he calleth those thinges
whych are not, as though they
were, as is yll sayd, Dauid
I was borne, thou knowest my
substance, yet being imperfecte,
and in thy bookes were all my me-
bers written, when as there was
yet none of them.

The thirde is, that in him
is no chaunge, for he appeared to vs
to bryng our hartes, and in him was
fulnesse to endue vs with vertue, that

G.i. we

will set other Cities against their
Cities and Day, that it is
ten that of the People will
gent of their Sinne, God will
pent of the plagues which he
denised to bring vppon them
that hee repented that hee
made Man &c. But these
and such like, gathered
may serue vnto better
hee, for then should there
blasphemy in God, which
forbid, that we should
Therfore it is meete to
Gods word hathe in it
phrase of speech, in the
it, was spoken in, it hathe
bles, prouerbes, and also
tropes. And if you suffer

of these in another, yet shall
make a confusion, and no agree-
ment of the Scriptures. For
Iosua saith thus, Moses hath
a plenty permitted you, he hath Iosu. 24 [illegible].
but of all the words. And the
other, to mend it, saith that this
testament shall be taken in the Letter
and it is impossible upon the
Spirit, as he calls all other whom
he disliketh, for their particular fan-
sions, as they can never breake
scripture, and because they want
not [illegible] of God, as he saith
his testament, therefore hath the
holy Ghost stumbled [illegible]
to speak what is of [illegible]
ding to the [illegible]
[illegible]

helped not our vnthankfulnesse, who
ought alwaies nothing (O God)
For this plaguie latte, because
Moyses layed a little trouble
vpon his Lippes, and vnbeliefe
his helping hande a moment, he
thought God had quite forgot-
ten him, and thereof it grew
Psal. 77. In the Psalme, Will
selfe-opinion and will be al-
wayes mistaken? to be a Pro-
phet cleane gone for euer, and
vnmyndfull of our Creator? O sin,
for euer such God forgi-
ue to be gracious, and well be-
houe vs to remember kindnesse to
vnthankfulnesse? Lo, Lord, here
gone all this pelfe, thousands
angelles of them, and vnspeak-

pes of the fleshe thus hethoughte: God not to be serious, bounti-full, and bytrue in his promyse: but to some satisfied wauerynge countenaunce shoue[d] he[r]with hym to purge hys dimme eyen through[out] rested his wronge iudgement of God, and sayd: It is vayne thou vnfaythfull pe[r]son, I wyll trust vnder the pennes of the ryghte hande of the most hyest. Though a[n] vnchaunged sayth, Gods ordynaunce neuer chaunged or vnstable, thoughe sometyme God seemeth angry, & to repente of hys worde spoken vnto men, and to be chaunged out of one Mynde into another: yet this varyablenesse is not in God but in vs, so that yf Gods fauor

and

That God is not the author of evyll.

Chapter. xiii.

GOd will not iustifye the wicked. Perfecte is the worke of the moste mighty God and all his wayes are iudgement: he is a God of truth without wickednesse righteous and iuste is he. Farre be it from God that he should do wyckednesse, and farre be it from

Exo. 23. a
Deu. 32. a
Iob. 8. d
Iob. 34. d

from the Almightye, that
hee shoulde medle with vn-
righteous dealinge: for hee
shall reward the workes of
mā, & cause euery mā to fin-
accordyng to his waies. For
sure it is that God condem-
neth no mā wrongfully, nor
the Iudgemente of the Al-
mighty is not vnrighteous.

Iere.10.b The Lorde God is a true
God, a liuinge God, and an
euerlastinge Kinge. Hee is

Iere.12.a more ryghteous then that
Dan.9.d I shoulde dispute with him.
O that the name of God
might be magnified for
euer

ter, for wysedome & strength are his owne.

The said Nabugodonoser, Daniel 4

loue, magnifye and prayse the kinge of Heauen, for all his woorkes are true, & hys wayes righte. God is the truth, as for the truth it endureth and is alwais strong, it ouercth, and conquereth for euermore & the mythoute ende, in the iudgement of it there is no vnrighteous thinge, but strength, kyngdome, power and maiestye, for euermore. Blessed be the God of truthe. Who

3. Esdr. 4

3. Esdr. 4

sayth

Sapi.12 b say vnto the Lorde, why
hast thou done this? or
will stand against thy iud-
gement? or who will rouse
seize thy sacte, and ayde
3.13. the vnrighteous man?
who will blame thee for
people perysshe whome
hast made? for there is
other God but thou, that
reth for all things, that
maist declare how that
Iudgements are not vn-
ryghte. Greate are thy
Iudgements O Lorde, &
Sapi.17.c thy counsailes cannot be
mysted, therefore diuers

ers

erre that wyll not be ruled
after thy wilsdome.
Saye not then it is the Lorde
des fault that I haue gone
by, for he shalt not do the
thinge that God hateth.
Saye not eben he hath rau-
shed me to do wrong, for he
hath no nede of the wicked-
nes. God hateth all abomi-
nacion of errour, and they that
feare God, good and godly
men. He hath commaunded
no man to do vngodly, ney-
ther hath he geuen any man
power to synne.
In the beginning was the

Eccl.15 b

word, and the word was
God, & God was the word
Iames 1. b Let no man saye when he
is tempted, that he is temp-
ted of God, for God tem-
pteth no man to evil, neither
tempteth he anye. But
every man is tempted, ha-
ving a wraye, and entyced of
his owne concupiscence.
Rom. 9. Is there anye vnrighteous-
nes in God? God forbid.
how shoulde God then iudge
the World? Rom. 3. a Let God be
true therefore, and all men
lyers, as it is wrytten, that
thou mightest be iustified

in thy layinge and ouercome
when thou art iudged.

Thappendex.

Thys haue I written, O God,
to my selfe & therein, of al
thynge and ouer all thynge, and
in doubtfulnes of hym, that yet
though God had neede of nay
thynge his aduyse for to be
spoken against all men, but
rebuke the slaunderous with
out cause, that say
make God the author of sinne.

But I beleue assuredlye that
GOD is righteous in all hys
waies, and holye in all his
workes.

The secrete will of God, which no creature can re-

Chap. 19.

As for our God he is in Psal. 11, 4.
Heauen, he hath done whatsoeuer pleaseth him.

If the Lord of hostes de- Esay. 4 5.
termine a thinge, who is able to hinder it? his arme stretcheth forth his hand, who may helpe backe? My counsell standeth fast, Esay. 16.
I will doe all my will. As sone as I thinke to

Regiae I beleeue them to be by
because God hath not worshipped
wee God, they haue not worshipped him as God, neither were
thankeful, but waxed ful of
their owne fantasies, and their
foolish heart was full of
God, whereupon

The secrete will of God, which no creature can resist, is wonderfull in his workes.

Chap. 12.

AS for our God he is in Heauen, he hath done whatsoeuer pleaseth him. Psal. 11.4.

If the Lord of hostes determine a thinge, who is able to withstand? his hand is stretched forth, who may turne it backe? Esay. 14.

My counsell standeth fast, I will fulfill all my will. As sone as I thinke

to

Dani.4.g es nevile a thinge. I say it. He handeleth accordynge to his will, amonge the powers of Heauen, and amõg the inhabiters of the earth, and there is none that may resist his hande.

Thappendix.

And now some thing to saye of this (will) thoughe we saye that the will of our heauenly father ought to be fulfilled and done of vs in earth as it is in heauen: and that his will must be performed, so that no creature can withstonde it, and therefore it is sayde

Conce-

Concerning [illegible] Iob. 9. 8.
harte, or mighte, or strength, [illegible]
euer pleaded that [illegible] a-
gainst [illegible] 2. mac. 7.
pared for them that are now? 1. Esd. 3.
the Worlde was made wherein
they should dwel, by this will.

He ouer Clay maketh some Iere. 18.
vessells to honour, and some to
dishonour: by this will her elec-
teth and reiecteth. Hauinge mer-
cye on whom he wyl, and making Rom. 9.
harde hearted whom he wyl, and
yet is neither auctour of euyll, ad-
doer of wronge to anye man, be-
cause his Will is ryghte and per-
fect. Lorde, who may withstande
his owne will? pleaseth him Apo. 4.
best, by his will were all thinges

Rom. 9

Deu. 18. d

woorkes in his mouth, and
bee shall speake vnto them
all that I shall commaund
him, and whosoeuer will not
harken vnto the wordes
which he shall speake in my
name, I will require it of
him. This is my beloued
sonne in whom I am well
pleased. I came downe
not to do mine owne will,
but the will of him that sent
me. This is the will of him
that sent me, that of all
he gaue me, I should
loose none. This is the will
of him that sent me, that

Deut. 18.

Mat. 3.

Iohn. 6.

all which learn the same & beleeue on him, shall haue Eternall life. This is the will of GOD, that ye should be holy. This is the will of God, that yee put to silence the ignorance of the foolish men, as free, and not as hauing the Liberty for a Cloake of Maliciousnes, but euen as the seruants of God. I am the Lorde and there is els none, I the I that create the light and darkenes. I make peace & trouble, euen I the Lord do all these things.

1. Tess 4.

1. Pet. 2

VVhat

VVhat is he that sayeth ehers shoulo sowle tyinge be done wythoute the Lordes commaundemente? Are Mat 10.
nott two Sparrowes sould for a Farthinge & yet none of them falleth not vppon ye Earth, wythout the wyll of your heauenlye father &c.

Thappendex.

THys Wyll God commaundeth vs both to knowe and to fulfill for he hath commaunded that wee shoulde heare vyhi which declareth this wil, for that is the knowen way to saluation

And

And hereby also we learne, that
trouble, persecution, sickness,
warre, and all such like, come
not by chaunce, but by the wise
appointment of God, Therefore
we must obedient. Therefore let us
giue our selues wholly to God, fol-
low his holy will, put our trust in
him and fulfill his will in this
world, that in the World to come
we may be partakers of his
glorye, the which God grannte
vs for his mercye sake, Amen.

Cap. 14.

WHen God hath once commaunded a thynge, there ought no man be curious to searche whether it be ryghte. He hangeth accordynge to his wyll, & amonge the powers of Heauen, and Amonge the inhabitours of the earth, & none is able to withstande his power, who shall saye, what dost thou? there can neyther

Iob. 33.

Dani. 4.

Sapi. 12.

king not cyppane in thy sight
sequyre accompces of them
whom thou hast destroyed.

When Christe had vp-
braped the Citeyes where
moste of his myracles were
wrought, he gaue none o-
ther answeare wherby they
were so mouued, but sayd:
Mat.11.d Verely father euen so was
it thy good pleasure before
Mat.11.d thee. Christe cursed the
barre trees though the tyme
of figges was not yet, but
gaue no answeare why he
Iohn.9. dyd it. When his dy-
d.41.iqd sciples had spo-
ken

ken

ned that the man was borne blind, he said none of them but that the power & worke of God might be shewed vpon him. God bare witnes vnto the doctrine of the Apostles, with signes & wonders, and diuers miracles and gifts of the holy Ghost, wepding in his owne will. Thou stretchest out thine hand to heale, and (by thy willes) signes and wonders are wrought. Is it not lawfull for me, to do with mine owne as me listeth. Not by the reason of workes, but by the caller,

Heb.2.d

Apoc.4.d

Mat.20.b

Rom.9.e

the elder shal serue the yon-
ger. But who so will be cur-
rious to aske further, as
complayning of God, rather why
he ordayned one vessell to
honour, and another to dis-
honour, why he wills the
Elder to serue the younger,
why he curseth Esau, and
why he maketh a blessing
vpon Iacob, why he weepeth
why he laugheth, why he
sayth the spyrite of vnquyetnesse
ayles that they should not se
it. He seeketh his death in
the errour of his life.

Eccl. 3. Seeke not the thinges that

are

are above thy capacity, and
searche not the grounde of
such things as are to migh- Iob. 36, &
ty for thee, but looke what
GOD hath commaunded,
giue thy minde on that, & wayte
and be not curious in many
of his workes. The medling with such hath beguiled many a man, and tangled their wittes in vanity.
Now he that loueth perill
shal perish therein.
Beholde, God is of a mygh-
tye power, where is there
such a lawe geuer as hee?
who will rewarde him of his
way?

wayes? who will say to him
thou hast done wronge?

Iob. 37. d Is it not vvee that can make
unto the Almyghtye, for his
power, equitye and righte-
ousnes; he is highe, therefo-
re he exyzelleth: let men there-
fore feare him, forzasmuche as
no man see him that is wyse
in his owne conceyte. Who-
so teacheth otherwyse, and
is not content with ye whol-
2. Tim. 6. d some woozdes of our Lorde
Jesus Christ, & ye doctryne
which is accordinge to godli-
nes, he is puft vp and know-
eth nothing, but vvasteth

his braynes about queſtyons and ſtryfe of wordes, wherof ſpringe enuy, ſtrife, raylinges, euill ſurmiſings, with vayne diſputacions, of men, with corrupte mindes and deſtitute of the truth.

The

The Conclusion.

¶ THVS haue I applyed my time in seekinge of such Textes as I haue sette forth heare, not to be an author of sectes, or a causer of deuision in Christes Churche, but to this ende, that the symple People vvhiche are seduced by the sectaryes, may see howve they haue deceiued them. Not onelye by vvilfull ignoraunce in the vvoorde, but also by peruertynge and mysaplyinge of the playne textes, as you may playnelye perceiue by these vvordes. Election, all, the vvorlde, the vvill of God, and sutch other, as I haue here set

forth

forth in the true meaninge, to declare the truth of Gods vrytt and wourkes, eruſinge that the ſimple which are not able to diſpute, and diſcloſe they'r ſubtyll queſtions (for whole like I have taken charge, on mee) vnyl gyue the leſſe credence to their falſe pype, though they pype neuer ſo ſweetelye.

And this one thinge would I haue you alwayes to note, that although they cry neuer ſo much auncyente the Texte, the texte (as it alwayes they'r Common Clamoure) yet is not one of their queſtions the text, but ſuch ſpiderlike poyſon as they haue gathered of Gods moſte ſacred

word,

vvorde, and not such swete con
solations as the holy Ghost hath
there sowne. But euen here
vvill the cauillers gather euill ac
cordinge to their natures, and
saye: do the euill come of God?
is there poyson in Gods vvorde?
then you make God the author
of euill, but if there be none euil
in the vvord, then belye you the
vvoorde: vvhich crafty sophisti
call questions, vvhen the simple
heare, they are offended at the
vvorde, therefore vvill I answere
this by a like sentence of S. Paule
vvhich is, VVhen the commaun
dement came, sinne reuiued, and
I vvas deade, and the very same
commaundemente vvhich vvas

ordayned

ordayned vnto lyfe, vvas founde to bee vnto mee an occasion of death, for sinne toke occasion by the meanes of the commaundement, and so deceiued me, and by the selfe same commaundement slevve mee. VVherefore the lavve is holye, and the commaundement, holye, iuste, and good: VVas that then vvhich is good made death vnto me? God forbid, naye it vvas sinne, that it might appeare though that sinne by the meanes of that vvhiche is good, had vvrought death in me that sinne by the meanes of the commaundement, might be out of measure sinnefull, Euen so thele stombles vvhen they haue

looked on the vvorde, vvhiche is holye, immediatlye they ſhevve vvhat poyſon and vvicked ſeede is in them, and not that there is any evill in the vvorde at by the example of the Sonne, let a liuinge creature be in the Sonne, that it may ſhyne there on and it purgeth and clarifyeth it, but lay a deade carion in the Sonne, and it maketh a ſtinke more vehemently then anye manne may abide. Nowe vvhat madde man is he that vvill impute anye corruption in the Sonne? No it is the nature of the carion in (vvho is no ſpirite of lyfe) and not of the Sonne? Euen ſo they that ſtomble at the vvorde, the faulte

is

is not in the vvorde, but in their corrupt and vvicked nature. The vvhich people because they vvold not bee knovven vvhat they are, they runne fiſking heare and there to blovve out euery lighte vvhiche shevveth vvhat they are, and cannot be contente vvith the open and knovven vvill of God, but falle into curious queſtions cleane vvithout the vvord, and vvithout faithe, vvhiche breede doutes in deede. And not beeing ſatiſfyed vvith the cauſes knovven of our ſaluation, they ſeeke the cauſes vnknovven, vvhiche GGD hath layed in his ovvne booſome and ſecrete. And to put you from ſuche thinges haue

I writtē this, desyringe you for
the tender mercye of God, that
you wouldē seeke thōse thinges
which may edifye the brethren
and as yee haue receiued Christ
Iesus the Lorde, euen so walke
rooted and built in him, and sted
fast in the fayth as yee haue learn-
ed, and therein be plentious in
geuinge of thankes, and labour
for vnitie in the truth, and the
setting forth of Gods glorye.
And then haue I my desyre and
prayse God for it most hartelye,
to him bee glorye for euer
and euer
Amen.

CERTAINE CONFE-
rences, or els if you will so
call them, rather and more
truly said difference betwixt
R. G and me. First he writes
vnto me as fol-
loweth.

Emanuell.

GOD be merciful vnto
vs, bleſſe vs, and ſhew R.G.
the light of his holy countē-
naunce vppon vs, that wee
may know his way vpon the
earthe, and his ſaluation a-
mong al heathen.

For that in prim̄s paſſe-
ther

there hath bene sharpe dis-
cention betweene vs contra-
ry to the rule of the worde
which teacheth vs to bee of
one harte one loue, of one ac-
corde, of one mynde, and to
speake one thinge that no
thynge bee done throughe
strife or vayne glorye
Therefore I thought it
good to require you in as
short a manner you can, to
make your iudgements In
predestination to appeare to
mee to this ende, if there
by I may see that my ielou-
sye zeale, or want of vnder-
stan-

standyng was the cause ther
of, that according to the du-
tye of a Christen man, after
knowlege therof had, I
may repent and amend the
same. But if it be otherwise
that then I may take occa-
sion thereby in the spirit of
weakenes, to do you y good
I can, the which in al other
as in that, I am to my po-
wer redy, to do, as GOD
knoweth. To whom I com-
mit you, with hartye com-
mendations to al other with
your self heartely GOD, and
walke in his wayes watch-

there hath bene sharpe dis-
cention betwene vs contra-
ry to the rule of the worde,
which teacheth vs to bee of
one harte, one loue, of one ac-
corde, of one mynde, and to
speake one thinge that no
thynge bee done throughe
strife or vayne glorye
Therefore I thought it
good to require you in as
short a manner you can, to
make your iudgements In
predestination to appeare to
mee to this ende, if these
by I may see that my ielou-
sye zeale, or want of vnder-
stan-

standing was the cause ther
of, that according to the du-
tye of a Christen man, after
knowledge therof had, I
may repent and amend the
same. But if it be otherwise
that then I may take occa-
sion thereby in the spirit of
weakenes, to do you y good
I can, the which in al other
as in that, I am to my po-
wer ready, to do, as GOD
knoweth. To whom I com-
mit you, with hartye com-
mendations to al other with
your true fearefu God, and
walke in his wayes vnsay-

nedlye Use secretenes here-
in, for wysenmis requireth
it. Scribed in hast.

Unto the which I answer
as followeth.

Iesus Christ is God
and man.

Psalme. 25.

A. B. GRatious and righteous
is the Lorde, therefore
shall he teach sinners in the
way. Even in that he meeke
shall be guide in iudgement,
and suche as be gentle, them
shall

shal be learne his wayes
I prayse God of youre hap-
pye delyre of vnitye, whiche
I desyre moste hartelye to
haue with all men, but spe-
cially with the houshold
of Fayth. And as for youre
ielousy take heede for Gods
sake, that ye bee not ielous
ouer men without cause. For in
deede I holde predestination
or election none other wyse,
then it is taughte in
Gods sacred worde. Nei-
ther doubt I greatly, howeuer
I entende to bee busie in que-
stiõs without the worde but

quen

euerie Sainct Paule hath
taughte it, so I beleue it,
saying with the same Paule
Ephe. 1. a Blessed be the God the Father
of our Lord Iesus Christe,
which hath blessed vs with
all maner of spirituall bles-
singes in heauenlye thinges
by Christ, according as he
had chosen vs in him, before
the foundation of the worlde
was layed. Of which I am
welle to be more certaine
and sure, according to
the whole boye of
the Gospel
Emanuell

Emanuell.

I Am well pleased that the Lord hath harde the voice of my prayer. Gracious is the Lord and righteous, yea our God is mercifull. R.G.

Thoughe there be some (as S. Peter saith) that to their owne damnation, haue peruerted what holye S. Paule hath written, yet am I sure it cannot be so with you, if you (as ye haue sayd) do holde fast the holye hope

of the moſt holye and ſacred Scriptures, as a moſt certayne infallible & vndoubted truth, the which as it be commeth nee of you, I iudge from ꝯ which the while ſome haue erred, they haue become baine iangiers, affirminge they wot not what to their owne damnation. For they haue not bene aſhe med openlye to teach that God in Chriſt Ieſus before the foundation of the worlde was layd of the generation of man, ordeyned a remnant for Chriſte, and Chriſt ſay

for them and the multitude to perishe. The which for so much as the holy Ghoste doth teach that no lye commeth of the truth, therefore I dare say it is not ꝑ truthe because that these lyes proceede thereof, for by it god shoulde ordeine the multitude to perish, and Christe should not dye for all men, which both are contrary to the open word for it is written. God wouide have no man lost, but will have all men to be saued, and that Christ obtayneth grace for

our

our sinnes, and not for ours
sakes onely, but for the sin-
nes of all the World: Here
in (yours past, hane I been
bolus ouer you, but now
I perceiue a misse, I thanke
God therfore, requiringe
your therfore of forgiuenesse
also if (yours will serue) al
your helpe (by conference) I
meane) against such as ther
in, or in any other resiste
truth. Of the which (pre-
cise our vnitye in myndes con-
sidered) I hope it shall not
be a little beneficial vnto vs
both, and in especialliye to

me.

me, my wyll of many thinges needeful consydered. Vale, & circumvale.

THat manye haue perA.B.
uerted, both Paules doctrine, and Christes also is not vnknowne vnto me, for the which I am sory. But where as you desyre to haue conference with mee, therof shal I be glad, so it may bee in the spirite of meekenes, to reconcile oure myndes in the truthe. But what other menne do iudge whose names are vncer-

taynes,

sayng, will not serue, but what I haue learned of the word, according to ꝑ iudgemente of ꝑ well learned in the same. Finally because you haue brought in the ordinance of Christ by the remnaunte of the generation of man, and that before the foundation of the world was layed. First lette that sentence in these twoo poynts be discussed betwixt vs, and then wee shall proceede further. Therefore let me knowe if you thinke not Christe to bee ordayned for

for the elect, which I vnderstand by the remnaunt, and also before the foundation of the worlde.

Emanuell.

As for aunsweare to what you demaunde, I say Christ was ordained before the foundation of the worlde was layed, for the remnaunte whom you take to be the elect: So I beseech you in as playne a manner, let me know of you, whether you thinke that those

R.G.

remnaunte you speake of, without ꝑ multitude were euer the onely elect, or no? and whether Christ were euer ordayned for the benefit of those remnaunte onely, not for the multitude also. And when Christ by Gods ordinaunce dyed, and when he dyed, whether he dyed for the remnaunte only and not for the multitude also.

Vale.

Iesus Christ is god and manne.

Dare.

OURE communication ought not to be yea and nay: but seing we conferre in the Scriptures let them be witnes of the same. A. B.

Wherfore seeyng you haue sayd that Christ was ordayned before the foundation of the worlde was layed, fayr remnaunt elected, let mee knowe what confirmations you haue of the worde, to iustify our sayinges, or els I cannot beleeue you. For without the worde may nothing be affirmed, for this goinge sayre and softlye by

the lighte that is so clear, wee shal not stomble, but make a good voyage if God shal so graunt. Amen.
Vale.

Emanuell

R.G.

BEcause it is written that Christ was the corner stone before the world was made, and that wee are his workemanship, created in Christe Iesus unto good workes which god ordained that wee should walke in them. Therefore to re-

i Pet. 2. Ephe. 2

moue you from your vnbe-
liefe, I say as I haue sayde
that Christ was ordayned
before the foundation of the
worlde was layed, for the
remnaunt whom you take
to be the elected, as you haue
no cause by the receite here
of to saye I am to quicke: so
I pray you in your answer
to what I required, ner nat
to flee, and then I wote you
shall not finde mee persuad-
naye, as you suppose, but
but with the truth which is
alwayes euer yrs. Vale.

In

A. B. I Neede you haue not a-
swered mee, for I doo
mystrulle that Christe is
that hee is God, was before
the foundation of the worl
But my requeste was
to knowe by the worde
what purpose he was ord
ned for in that hee is God,
hee was not ordayned, but
in that hee was man, and al-
so I required for my lear
ning to knowe your reasons,
that he was ordayned for
salnation of the remnante
elected, & you haue answered
in that wee were created in
Christ

Chryst Jesus to good wor-
kes, whiche I never dempes
nor mistrusted, neither wold
I that we shoulde vse taun-
ting termes, but such as be-
commeth them that commē
el Gods worde. Vale.

Emanuell.

IF what I write by occa- R.G.
sion ministred by you, you
take for taunting, what can
I remedye it? but for that
you maye knowe that I de-
sire more spirite of meeke-
nes, to conferre with you

for my learninge, and that with sobernes and reuerence as becommeth one that commoneth of gods woorde. Therefore I say that I haue ꝑformed your question directly and answered you, as farre as I se, though ye suppose the contrary. For you demaunded of mee whether Christ was ordeined before the corruption of the world for the elect, whom you vnderstande by the remnaunt and by the woorde the profe thereof and ende for what purpose he was then ordeined

ned. as now you do inferre of mee, as these your owne wordes without adding or deminishinge, shal bear me witnes. Lette mee knowe if you thinke not Christ to be ordayned for the electe, whi the I vnderstande by this remnaunt and seeinge you haue sayde that Christ was ordayned before the foundation of the worlde was layed for the remaunt elected. Let me knowe what confirmation you haue of ȳ worde in steade your saying ge. Therfore we knowe your

directly to your demaundes
without circumstance as
I haue learned by the wayes
I wrote, and yet agayne to
answeare you to what you
require, that I also maye
be vsed of you, I say for that
it is writte that Christ was
appayned before the worlde
and was in him with good
workes. Therefore I saye
that throughe the exceedinge
loue and abounda[illegible] mercy
of God towarde vs, aboue
all other his Creatures,
Christe of purpose was or-
dained before the worlde. I

was

swer in him, that we by him
according to the purpose of
God might be good workes.
Vale.

BEcause our conference A.B.
should ende to reconsile
our myndes in the treuthe,
which I thought you had
intended as well as I, there-
fore I looked for some learn-
ned answeare, and peece of
diuinity, but you haue disa-
pointed mee of my hope, as
the Vicar of Kidderminster
in Worcester shyre and mon-
ked Christian, that also
him

him a queſtion of chriſtes
of oure Salvation: and he
anſwered, he could tell
him where wer as good ſell
blades to ſell, as ever was
occupyed. No ſayd I Chri-
ſtian, I aſke you of oure ſal-
uacion: no ſaith he bicker I
tel you if ever you occupied
better never truſt me.

Euen ſo I aſked you if
Chriſt was ordayned before
the foundation of the worlde
for the ſalvation of the rem-
naunce elected: and you an-
ſwered ſayinge, wer wrie
preached in Chriſte to good
workes

wozkes, as though our salvation were in wozkes, and your conclusion and seconde answeare is no more, but y wear created in Christe to good wozkes, and yet you speake neuer a wozd of our saluation, neither whether the electe shalbe saued, nor by whom, except wee vnder stande you by wozkes, as the sayde Vicar would haue had the Christian, by the nail blades, and you beginne at the latter ende of my letter to answeare and go backewards to answere

you

you greue, therefore if you shall haue any more conference, aunswere me to my late letter directlye, or els say you cannot. Vale

Emanuell.

R.G. WIedome will not dwell in a froward soule, nor in a body subiect to synne. What occasion of euil you haue at this presente geuen me I commit to the iudgement of God who is the Searcher of all secrets. And forasmuche as what I haue

aunswe

aunſwered, is to you as
aunſweare of the Vicar of
Kittermuller in Worceſter
ſhyre vnto the Chriſtian, e
that in deede in what you
require, I can aunſweare
you no better. Therefore I
deſyre of you ſome ſuch an-
ſwere of what I required,
as that ſome truth and good-
nes I may learne thereby,
and leaſt through forgetful-
nes I my ſelfe what I de
you for my learning earneſt-
ly deſyre, I thinke it good
to put you in remembrance
of wryting of them againe.

Firſte

Fyrste whether those remnaunte you speake of were euen the multitude, were euer the only elect or no?
Secondly whether Christ was euer ordayned for the benefyte of those remnaunt only, and not for the multitude also. Thirdly whether Christ died by Gods ordinaunce? Fourthly whether he dyed for the remnaunt only, and not for the multitude also. Vale.

Prouerbs 17.

IT were bitter to come in A. B.
question with Brute bea-
sts or the vnlearned, then a
captiue & fole taulkinge in
his owne foolishnesse. I
am ashamed vpon your be-
halfe, when you preache the
truth, should be fayne your
selfe to vse the geckie a bet-
ter fashion, & so to speake
of that you haue vnderstode
it had beene better not to
haue taken in hand to haue
answered, then answering
shame to returne backe as
sayth

L. a co-

a Coward in the fielde, and take the contrary parte. But in deede it is a great matter, where a mans owne conscience, beareth witnes ag aynst him, but I thinck you haue not ben vsed to be poked on that fine. Proceede no mꝛ after this except you be able to answere, for I will confer with theim that are able to defend their part if it be the truth.

Emanuell.

R.G. I Knowe me which conferred with you for my learninge

nuage, it be a shame to confesse my ignorance, haue clearer ars you for repeales that in anything I requyre will answere me? I praye you to put me not at leasure that I haue to learne the quarell, least you inforce more report therof, that I haue done otherwise.

Vale, in eternum Vale.

Prayer to

THere are many, besides A. B. in mans heart, neuertheles the conseil of the Lord

L 2 shall

shall answer to ever:
Like as you and all
may yet espye that my
ference wyth you was
my returning, & knowle
of Canterbury, as apeth
by my credences to the
vpon reply by you
bing, if your mynde be
saye. And nevertheles if
not the bit of reasoning,
one both to weyeng and a
swere. I am content for a
triall to dispence with that
ever, wherefore I will take
to your first question, which
is, Whether the remnant

you

you speake of without the multitude, were euer truly elect or no? I answeare, quod sic, euer elect, because that God the father hath elect us in Christ Iesus, before the foundation of the world, and only elect, because to saluation there is but one onely election, for we neuer reade of two elections to saluation. And for this and such other wonderous workes of the Lord, there may nothing be taken from them, nothinge may be put to them, neither may

the grounde of them be ſtyll out. And as for your ſeconde queſtion, whether Chriſt was ordained for the benefite of thoſe reprobates onely, and not for the reſurrection alſo? I anſwere quod ſic, for we knowe that all thinges woorke for the beſt to them that love God, whyche are called of purpoſe: For thoſe whiche he knewe before, he alſo ordayned before, that they ſhoulde be like fashioned to the ſhape of his ſonne. And Chriſte ſayeth, for you it is geven to

Rom. 8.

knowe

knowe the secrets of ỹ kingdom of heauen, but to them that are without, in Parables. He gaue his Life for his Sheepe, (and not for his Sheepe, & hys Goates) hee loued Iacob, and hated Esawe. And though the children of Israel be as ỹ number of the sandes of the sea, yet shall but a remnaunt be saued. Christ was the rocke whereof the elect Church are builded, and whereat ỹ multitude was offended, & at it stombled and fell.

John 10.

Rom. 9.

Mat. 16.d

To the one hee was the sa-

nour of life vnto life. To the
2. Cor. 2. d other fauour of death vnto
Luke 2. death. Yea was both the
occasion of fallinge and ry-
3. Tim. 4. singe againe of many in Is-
raell. Yea is the sauiour of
all men, but specially of them
that beleeue. Whereat it
is to be gathered, that though
his death be sufficient for all
men, yet that benefit there-
of applyed only to the faithful
elect. Thirdly when Christ
dyed by Gods ordinaunce.
I say though this curious
question may be annswered
by Esdras which sayth.

Ayre-

A prepared for theym, that are now newe ouer the world was made, wherein they should dwell, there was no man that withstoode mee. Neyther (may I say) that asked him any such fruicles question, yet answeare I you that Christ dyed by Gods ordinaunce, when ye Lambe dyed, which was killed from the beginninge of ỹ worlde, and when ỹ salnatiõ was prepared which Peter speaketh of. Finally for your forth question, which is, wheather dey dies

Apo. 13.

1. Pet. 1

byed for the remnaunte only, and not for the multitude also, I say you neede none other aunswere, but as the second is aunswered alreadye, wherefore if you'll gather any Fruict by this, I will be glad thereof, if not I will take of you my vltimum vale.

Sapientia. 17. 2.

R. G. GReat are the iudgemēts of the Lorde, and hys counselles cānot be expressed, therefore men do erre that

that will not bee ruled by his wisdome.

Since the receipt of your last letters, the abominations of your erroꝛ, and the fruicts of the same considered: I with no little griefe not a few tymes haue perused them, and for that I perceyue by them you follow newe straung doctrine, and giue heede to fables, and endles Genealoges, to pernerting of the hearers, all heede doubtes more then godlye edifying, and euclose not vnto the wholsome wayes of our

our Lorde Jesus Christ, & to the doctrine yᵗ is accordinge to godlynesse. And therefore as one taught of the mysterye of God to auoyde such and to seperate my selfe from them that so do, and for that I am now by your selfe fully persuaded, that in tymes past I was not Jelous ouer you a mille, I am contented (if you minde therein to persever) to receyue your letters, as an vltimum vale from you. This notwithstandinge if I at any tyme may

A. B.

holy People in subiection, they were bounde with the bonde of darckenes, & long might shut vnder the ruffe, thinking to escape the euer lasting wisedome.

In deede much passeth vpon the Sunne, which pleare eyes darke blindes appeareth by your iudgement. Therefore may I say with Ieremy: beholde, they take the worde of God for a frowne, & haue no lust thereto, but haue slaundered the Goodsteppes of God, & hoyted, and pyed wic kid

Elymas

Elymas, art become an enemy of all truth and righteousnes. Wouldest thou not leave ungratiousnesse more then goodnes, & to talke of lyes more then righteousnes. For I have brought no errours, fables, nor endlesse Genealoges to answeare your curious questions, but evident Scriptures as appeareth by my lesters: therefore once bee ashamed of your ignorance, else God will plague you, be yee assured. In your seconde letter you saye you had beene Jelous Acts. 13.

R. G.

ning, if men will not turne, he hath whet his sworde, he hath bent his bowe, & made it ready, hee hath prepared him the weapons of death, and ordayned his Arrowes to destroy.

If the hope of your deliuerye, and your no neede of reformation had not occasioned mee to the contrarie, I had not vsed such slackenesse in writing to you as I haue done, but that you may perceiue me more desirous to do you good, then I assure perceiued in you any desire

of ꝑ fame. I wyll by Gods
grace make it manifest vn-
to you, that you hold not ꝑ
holy predestination and E-
lection of GOD, in and by
Christe Iesus, as holy ſ.
Paule doeth teach, nor the
truth thereof agreeable to
the whole body of ꝑ Scrip-
tures? Wherby you may
perceiue, that as you haue
made mes lazy wythoute a
cause (in reprouynge I
meane) ſo ye in reioycinge
of you, for choopping & chaſ-
ſing with the open woorde,
ꝙ the peruertinge of the

truth,

truth, and the breedinge of doubtes, more then Godly edifyinge / contrary to the doctrine of the holy Ghost. I am not to be compared to Elymas the sorcerer, nor to be reproued as an hypocrite, or an open ennemy to all truth and righteousnes, as you most vntruely, and vncharitably haue done, if God will. For I know that he is merciful and pitiful. he will (if the stubbernes of your owne heart be not the only let thereof) I beseech him for his mercies sake, to

geue you repentaunce, that your sinnes may be forgeuē you, that you may come to the knowledge of the truth and be saued. For I know that error and darckenesse, is ordayned of God as a reward for sinne: but now to my purpose. You haue in your owne writinges both witnes, that God before the worlde was made of the Generatiō of man, elected vnto eternall life but a remnaunt of them, and that not all men, and that those remnaunts are and were euer sure-

ly

only elect without the multitude, and ỹ Chryst was euer ordained for them to dy, and not for the multitude, & that he dyed for theym, and not for the multitude all ſo, the which neither Saint Paule, nor the whole body of the Scriptures doth teach. Therefore I ſay, you holde not the holy predeſtination, and election of God, as holy Saincte Paule doth teache, nor the truth therof agreable with the whole Body of the Scriptures, as you affyrme therynne.

that Sayncte Paule nor the whole bodies of the Scriptures doth so teach. I take your self to witnes, for this I suppose of you, that you affyrming as you do, and especially for that you take vppon you by open proofe to defend the same, that you for the proofe thereof, would eyther out of S. Paule, or out of the whole body of the Scriptures, haue alledged one place (if there had bene any such) that in the open texte should haue made for youre purpose. But you haue

haue not so done, therefore as you thereby haue put me out of doubt that ther is no such: so are you your selfe to me a witnes against your selfe. This notwithstanding that you may to your amendment, the which my whole heart with speede I wisshe: thereby the better see that what you haue alleged, for the proofe of ꝑ you affirme, is by you to the hurt of your selfe, misaplyed. I will by Gods grace by a fewe cari- make it euident, that what you do affirme, is meere re-

pugnaunt to the fanne, and
the muſt you needes graunt
your ſelfe to bee deceyued,
becauſe there is noȝ can be
any repugnancy in the woꝛd,
except you wyll reſiſt the
truth: from the whych wil-
full & yꝛelouꝑtuous fanne,
God keepe you and me and
all men. I pray as charity
bindeth mee, it is written:
I commeued in mine owne
heart alſo concerninge the
children of men, how God
hath choſen them, and be-
cauſe they ſhould ſee, as
though they were beaſtes,

and

and as one dyeth, so dyeth ꝯ other, yea they haue both one maner of breath: so that in this, a man hath no preheminence above a beast, but all are subdued to vanity, they goe all into one place, for as they be all of dust, so shal they all turne to dust agayne &c. And you hath he quickned, where as ye were dead in trespasses & sinnes, in the wyche in tymes past ye walked according to the course of this worlde, euen after ỹ gouernour that ruleth in the ayre, the spirite ỹ

now

now worketh in the chyldē of vnbelieue, among whō we al had our conuersacō also in time past, in ȳ lustes of our flesh, and fulfilled ye will of the flesshe, and of the mynde, and were by nature
John. 17. the chyldrē of wrath as wel as other &c. And that God so loued the worlde, that he sent his only begotten sonne into the worlde, to fashion euery man that commeth in the worlde, that the worlde through him might be saued and not condemned, & there is no differēce,

for

for all haue sinned and are destitute of ꝑ grace of God, but are iustified freely by his grace through the redemption that is in Christe Iesus, whom God hath set forth, to be the obtayner of mercy through fayth by the meanes of hys bloude. &c. Rom.3.d

And when we were weake accordyng to ꝑ time, Christe dyed for vs which were vngodly. &c. Rom.5.a

And as by the sinne of one there sprang vp euil on al men to condemnation: euen so by the righteousnes of one, springeth Rom.5.d

good vppon all men, and
2.Cor.5.c righteousnes of life &c. Be-
hold this Iudge, that is
1 Tim.4.b dyed for all them y were
deade, and he dyed for all,
he is the Sauiour of all,
1.Iohn 2.a but especially of them that
beleeue &c. And he is the
obtayneth grace for our sin-
nes, and not for our sinnes
onely, but for the sinnes of
all the world &c. And the ho-
ly Ghoste hereby in playne
terms doth teach, that God
hath chosen all men, and
whole that bee now th'elect,
were not euer the elect, and
that

hat Jesus Christe died for all men, and was geeuen of God for the benefitte of all men. So if you iudge right. in that you hold the contrary, you must neeves iudge your selfe to be deceyued, & the next way to todo, is frō hencefoyth no more to go beyonde the woyd of the Lord, nay choppe nor change, nor peruerte the same as you haue done.

Where finde you it wryten that Christ dyed not for his Goates? & by what auctority dare you teache these

plaine

plaine wordes of the holy Ghoſt, expreſſed by the bleſſed Apoſtle S. Peter: He is the Sauiour of all men, but eſpecially of them that beleeue &c. And GOD the Father hath elected vs in Chriſt Ieſus before the foundation of the World. This is to be expounded and applyed, that Chriſt dyed not in generally for all men, but for a remnaunt only, which are the only elect, and were euer th'elect: Becauſe they were once elected, and all the remnaunt of the Scriptures alledged by you to the ende

and purpose. If this be not to goe beyonde the worde of the Lorde, to chop & chaunge and peruert the same, to the breedinge of Doubtes more then godly edifyinge, iudge you, say to the contrary what you wyl: it cannot bee otherwise, seeinge that what you haue alleaged, is by you in applyinge thereof, made mere repugnaunt, and contrary to the remnaunt of the open worde. And for that it is written, y God hateth all abhomination of errours, & that they that

that feare God, wyll leue
none fuche: that the vngod-
ly and his vngodlineſſe, ſe
dethlike abhominable vnto
God. And if that any Pro-
phets ſhall preſume in the
name of God to ſpeake any
woorde, not commaunded
of him to ſpeake, the ſame
Prophet ſhall dy the death.
Therefore as one y wisheth
as wel to you as euer-
ly bynderly me, I
[illegible] take heede
and be ware
[illegible]

Psalme. 7.

BEholde, hee trauayleth wyth mischiefe, hee hath conceyued sorrow, & brought forth vngodlines, hee hath greuen and digged a pitte, and is fallen hymselfe into the destructiõ that he made for other. A. B.

If your writing had bene as wysely spoken, as it is wittely ment, & had bene as simple as it is subtill, your ignorãce had ben more pardonable, thẽ your presumptious bearyng of the truth

is tollerable, whereby you shall vnderstande yet more willing to learne of God ly, then I see any hope of returne in you, from your obstinate blindnes. Wherefore if you haue beene sorry without a cause, you may be merry without a playse, & pour self with my writings vnto you shall bee witnesses. ¶ I am neyther a chopper nor a chaunger wyth open woorde as you are. 2 Cor. 4. 2 For I am not handled the woorde of God deceitfully, but in open truthe, and re-

pro-

pose mee to euery mans Conscience in the sight of God: but if you haue not opened that which I would haue kept secret in the comparison betwixt you and Elymas, let godly men iudge. For in that I hold that God elected before the foundation of the worlde but a remnaunte, and not all men to saluation, & that those remnaunte was euer the elect: (contrary vnto you) seeing the worde is on my syde who shal suffer the shame, iudge you. You say and affyrme,

(as I gather by your wrytinges) that election is generall, and therefore I will leaue the reft of your letter, and examen your textes applyed. Your firft is, I commend with my owne heart, alſo concerning the childe of men, how God hath chofen thē, yet letteth them appeare as though they were beaſtes &c. Where is your generall ſigne? for it is how God hath chofen the childē of men, and not all the childē of men, nor of al men: which propoſition is called Pro-

Propositio indefinita, and not Generalis, therfore lokk a litle better to your termes, ȳ you may suffer lesse shame therby. And though it were generall, yet doth it repoze a seperation from all other creatures in plaine termes, and so is it to be vnderstanded, as is plaine in the creation of man, whom he made to hys owne Image and similitude, & none other creature. But you may vnderstande that election cannot be generall, *Ab etimologia verbi*, that is, by the nature

of the worde, for els were reiection no election, for it chaneth of Elegere, whych is properly to seperate, or to take some oute of all; but if he take all, then is there no seperation: And this is proued by the worde, for it is written. The Lorde thy God hath chosen thee to be a seuerall people vnto hime selfe, aboue all other people that are vpon the earth. Deut. 7. a. & 14. a.

Amos. 3. a. You only haue I knowen, from all the generations of the earth, and ye vnder stande these thinges ye happy are you if ye do them

I speake not of you all, I know whom I haue chose. Iohn. 13.

Also it pleased ỹ Apostles and Elders, with the whole Congregation, to send chosen men of their owne company. Act. 10. & 13. 15.

And Paule sayeth, euen so at this time is there a remnaunt left, through election of grace, & not many wyse men after the flesh &c. Rom. 11.

But God hath chosen the foolishe thynges of the worlde, to confounde the wyse, &c. 1. Cor. 1.

These are testimonies ynough, that we ought to try whether you

or I bee Eunemyes to the
truth in this poincte: there-
fore I say, that election
not generall. Your secon
Epha. 2. a texte is. And you hath he
quickned whereas ye were
deade in trespasses. &c.
Amonge whom wee all ha
bure conversation in tymes
past. &c. Now this all, ser-
veth for our election, babes
may iudge, I repose me to
you: after this you are be-
come a cunning crafts ma,
to enterlace the Scriptures
after youre mynde, but not
after the holy Ghost, as ap-
pea-

peareth by by these wordes: God so loued the World that he sent his only begotten sonne into the world, to saue vnto vs euery Man that commeth in the world, that the World through him might be saued, and not condempned. If you haue set the verses as they stande in the Chapters, then should you haue reade immediatly after in the first Chapter, these words: He was in the world, and the world was made by him, and the world knew him not. I pray you

Iohn. 3. & 1.a

howe were they ſlumbred that knew him not. And alſo he came amõg his owne, and his owne receyued him not, but as many as receyued him, to them gaue he power to bee the ſonnes of God, euen to them that beleued on his name, which were borne not of bloud, nor of the will of the flyſhe, nor of the wyll of Man, but of God. And it is written in the thirde Chaptter: God ſo loued the worlde, that he gaue his ſonne begotten ſonne, that all that beleue

in

in hym shoulde not perisshe, but shoulde haue euerlastyng life. For God sente not his sonne into the worlde to cõdempne the worlde, but that the Worlde throughe hym might be saued. He that beleeueth in hym shall not be condempned: But hee that beleeueth not, is condempned alreadye, because he beleeueth not in the name of the onely begotten sonne of God. &c. If your eye had benne single, your worde had not beene peruerted this Scripture. Then remayneth the Romay- Ihon. 3.

Rom .3. Romaynes . There is no
difference for al haue sinned
&c. But you leaue of being
you come to these woyds
That hee might be found
iust, and the iustifier of him
that beleeueth on Jesus.
And this Chapter do Jn-
derstande to bee spoken, to
shew that all men haue sin-
ned both Jewes, and Gen-
tiles: and that those which
beleeue, are iustified freely
by Christe, and not that all
men are elect. But the ex-
cepc in your writinge, sem-
eth somewhat for your pur-
pose,

pase, whych is: As by the
sinne of one, there sprange Rom. 5. 5
byon. &c. I thinke you ne-
uer red with willinge heart
to vnderstande, neyther the
next text before nor after, for
if you had, they would haue
taught you to vnderstande
it otherwyse, then that all
men shoulde be saued or are
elected. For I am sure, if
God do iustify, no man can
condempne. Also I haue
learned, ꝓ through Christe,
we shal al ryse againe, both
good and bad, and appeare
before the Iudgement seat
of

Ihon. 5. d of Christ, as witnesseth S. Ihon which sayth. The hower shall come, & all which are in their Graues shal heare hys voyce, and shall come forth, they that haue done good vnto the resurrection of life, and they that haue done euill vnto the resurrection of dampnation.

Act. 24 And. S. Paule sayth, I haue hope towardes God, that the same resurrection of the dead shall be (which they looke for also) both of the iust, and vniust. And as

Cor. 15. a by Adam al dye, euen so by

Christ

Chryste shall all be made a-
liue, but euery man in hys
owne order. Also we must
al appeare before þ Iudge- Cor. 5. b
ment seate of Chryst, that e-
uery man may receyue the
workes of his body, accor-
dinge to that he hath done,
whether it be good or bad.
Now by the witnes of these
places wee are taught, that
al men shall liue and ryse a-
gaine, but some, & not al, shal
go into eternall saluation &
ioy: and some ipuing into e-
ternal dampnatiō & payne.
For if they shoulde goe into
heauen:

heauen as incredible stories
e stones: What ioy they
they haue in the Glory
God the Father, with
sonne? Also, if they
go incredible into hel, what
paine shal they feele? where
is weeping and gnashing
teeth, where the worme
eth not, nor the fyer goeth
not out. And an other
2. Cor. 5. c your texte is thys: We
thus iudge, that if one
deade for all, then are all
deade, and that he died for
all. &c. I praye you what
leaue you it thus it shal

the sentence, whereas the
ppth lyeth vnspoken of: for
it followeth immediately,
shewing to what purpose
former wordes was spoke.
That they which live, shold
not henceforth lyve vnto
themselues, but vnto him
dyed for theym, and rose a-
gayne. For to this end was
it spoken, to declare that al
as wel Paule, the Corinthi-
ans, the Iewes, the Gen-
tiles, and al other were dead
through sinne, or by Adam.
But nowe seeinge wee are
quickned with & by Christ,

we thould vs not live vnto our
selfe, by vnto sinne, in whose
seruice we spent our former
life, fulfilling the wil of the
flesche & minde: but forasmuch
vtwise we are redemed by
Coll. 3 a. his death, to mortifye our
earthly members. But it is
not meante that all men
are eleete, that all men are
Tess. 5. b iustified, but as S. Paule
sayeth: to them which were
ordained vnto the amner of God
for of them he sayeth. God
hath not appointed vs vnto
wrath, but to obtayne salua-
tion by the meanes of our
Lord Iesus Christ, which

we should not live vnto our
selues, but vnto him, in whose
seruice we spent our former
life, fulfilling the wil of the
flesche & minde: but rather
wise we are redemed by
Coll. 3.a. his death, to mortifye our
earthly members. But I
not meane that all men
are electe, that all men
Tess.5.b iustified, but as S. Paul
sayeth: to them which were
ordained vnto the manner of Gods
for them he sayeth. God
hath not appointed vs vnto
wrath, but to obtaine saluac-
tion by the meanes of our
Lord Iesus Christ, which

terly destroyed. Wherewithall he warneth the readers in the words, which is here in the behoofe of al men, but especially of them that believe. If you had understood what was written before, seeinge the occasion of these words, you should not have beene deceyued as you are. For he saith, exercise thy selfe vnto godlynes, for bodely exercise profiteth little, but godlynes is profitable vnto all things, which hath promises of the life that is now, and of the life to come.

The

This is a sure saying, and of all partes worthy to bee receyued, for therefore wee laboure and suffer rebuke, because we beleue in the liuinge God, which is the sauiour of all men, but specially of them that beleeue, such thinges commaund & teach. Paule was not ashamed to haue it vnderstoode, both of this life in generall, and of eternall life in speciall: but if you will haue this all to serue for saluation in eternall Glory, then may you proue also by Dauid, it

Phil. 3.

beastes to have saluacion
ternall? which sayth: The
righteousnes standeth like
the mountaines, by whose
mightie arme are ye throwen
downe, for thou o Lorde shalt
saue both man and beaste.
Then must you say, Christ
died for beastes, which is
against all truth. Wherefore
this text is to be vnderstanded
of this life in generall, which
is common vnto all men, both
Iewes & Gentiles, bonde
and free, and yet to saluacion
or eternall glorie it is
onely of them that belong

And to thys ende was the Gospel preached among all Nations: for this cause was Christ glorified, and had power ouer all flesh, that he shoulde geue eternall life to as many as hys Father had geuen him. To him geue all the Prophets witnes, that throughe his name, all that beleue in his name shall receyue remission of sinnes. Christ is the ende of the law, to iustifie all that beleeue. And the Scripture concluded all thinges vnder sinne, that the promise by the faith

Luk. 24. g
Ihon. 7. a.
Acts. 10. g
Rom. 10. a
Gal. 3. a

of Iesus Christe should be
giuen to them that beleue.
Heb.5.c He was made perfecte, and
the cause of eternal saluati-
on to all them that obey him.
Apo.5.c For he hath redemed vs by
his Blonde, out of all kin-
dredsand tongues, and peo-
ples, and Nations, and hath
made vs kings, and prie-
a peculiar or seuerall people
vnto himselfe. And now to
your small and last seuerall
of the Scripture alleaged
1.Iohn.2 by you which is: And he
is that obtayneth grace for
our sinnes, and not for our
sinnes

sinnes onely, but for the sinnes of al the world. Which sentence if it be wel perponded with the other Chapter goinge before, maketh nothing for your purpose: for it was spoken by reason of these which were weake & childre in the truth, to kepe them from dispayre, & that they should looke for none other Sauiour, but Christ Iesus. Sayinge, my little children these sayings write I vnto you, y yee sinne not. And if any man sinne, we haue an aduocate with the

father

father, Jesus Christe the
righteous, and he it is that
obtayneth grace for our sin-
nes. &c. Wherby we are
us perfitnesse in God, and
viour Jesus Christ, and vnt
sufficiencie in him, but
monge all people, tongue
and Estates, and Nation
they that feare hym, that
lous hym, they that
him, they that beleeue in
are accepted with hym
and hereto pertayneth
Paule spake to Tymo
sayinge. Which will
all men saued, and

the knowledge of ſ truth. And he gaue himſelfe a ranſome for all Men, as wel kings as commons, as wel Pore, as rich, Poore as free Gentles, as Iewes. &c. As appeareth by his exhortacion in the ſame Chapiter; & thus muſt wee vnderſtande him in al other like places, as are theſe. The grace of God that bringeth ſaluacion vnto all men hath appeared. Therefore hath he offered faith vnto all men. Of me I dare not that I can beleeue in him, it was for-

forsaken? whom did he e
any tyme iustifie, and
was condempned? Where
by it is euident, that all
which be iustified, are iu
fied onely by Christe: f
there is no other name g
ven vnder heauen where
wee shalbe saued, and
know that all things
for the best, to them
God, which also are
of purpose. For those
Rom. 8. he knew before, he ord
ained best of, that they should
bee like fashioned to
of his sonne, that he might

he the firſte begotten ſonne amonge many Brethren. Moreouer which he appointed before, them alſo he called, and them which he called, them alſo hee iuſtified, and them which he iuſtified, alſo hee glorified. &c. Ergo if all men be elected, ordayned or appointed to ſalua-tion, and that Chriſte to iuſtify all men dyed, then of neceſſity all men muſt be ſaued. For thys ouer to glorifie cannot bee broken, except you will lay ſome vnrighteouſneſſe to the charge

geste of gods chosen, whose
God forbode: Therefore
my aduice is to all them
they labour diligently
get a certificat of their
tion, and then may they
ioyce by and in Christ.
And now will I perule
gatheringe altogether
knowen before, which
the holye Ghoste hereby
playne tearmes doth
that God hath chosen
ge

O eternall god be
full vnto vs, why ruer
harde sucke a gathering

I thincke Elymas, Demetrius, Diotrephes, Hemyneus nor Philetus, was euer so blynde to gather such thinges so farre from the open text, which if they were not your owne wordes and might iustly be marueyle muche at me for helpinge you, as they may at you, and lamente you for helpinge the open truthe. In which of all your textes finde you these termes, absolucions generally, or that God hath chosen all men, or any other of youre assercions by you gathered hereof, onlye

onely that, þ Christ dyed for
all men excepted, whych in
no wise may bee so generall
as you vnderstande it. For
al men, is here taken for al
degrees and estates of men
for Nations, kindreds and
tõgues. &c. not that al shal
shalbe saued, but that God
hath a People amongst al
these, for whose benefite
Christ was greeued, and for
them dyed, and of them
not be lost, vnlesse you will
Ascribe Impotencye vnto
Christe (which God forbid)
For if Christe dyed for

men, then maye all men bee
saued, seyng there is no po-
wer against or stronger then
Gods, as is proued before.
Furthermore you requyre
where I finde it written that
Christ dyed not for his goa-
tes? I answere in the sam-
place where you found you
question whereunto I mad
it an answere. Also I ask
you where finde you it writ-
ten that he dyed for his goa-
tes? And I pray you sh
wholy you haue an ope ter
out of the word, to answere
euery foolish imagined que-

Mon that you can proue
where haue you lear
that? wherefore I lay
the texte, and you shall
swearen the texte, or
put me to shame, but
question be not the
in deede yours are
chamber contente to
swearen according to
meaning of the text
shall I say vnto you
God you were not an
enemy of Gods truth
were there some hope
amendement, therfore I
not purpose to answere

pou

Colloss. 2.

nes of the Godhead bodily:
that yeare complet in hym
which is the heed of all rule
and power. Wherefore ye
is also written: Let vs fol- Ephe 4.d
low the truth and loue, and
shall thinges growe in hym
which is the heed, that is to
saye, Christ in whom al the
body is knit together in ye
ioynt, where with one Rom. 12.
ministreth vnto another. 1. Cor. 12
Paule also of Christes
mystical body (which were
we) and of a naturall body,
maketh a comparison, say-
ing, that the members

thou hast geuē me, for they are thyne &c. And these are my sheepe vnto whome he geueth life, and no man can take it from them. &c. Iohn. 10.

These haue their names written in the booke of life, from the beginninge of the worlde, wherein they maye reioyce: so, no man can strape them owte. And there shall nowe entre into the holy cite, but they onelye whych are written in the Lambes booke of life. Therfore blessed and holy is he that hath his parte in the firste resur- Phil. 5. a Luk. 10. c Apoc. 21 g & 20. a

jection, for on lyche hath
the seconde deathe hathe
power. For perfecte is the
Deu. 32. workes of the moste mighty
God, and all his wayes are
Iudgemente. Yee is a God
of truth wythoute wyckednes.

Righteous is he and
Amos. 9. for thoughe he sift the house
of Israell amonge all na-
tions (like as they sift corne
in a syne) yet shal not the
leest graue stone fall down
the earth. The sure grou-
2. Tim 2. of God remayneth stable
his seale, the Lorde knoweth

them that are his, for whom
did Christe suffer, that wee
once iustifyed by his grace
should be heyres of eternall Titus.3
life through hope.

This is a true saying 2. Pet.12.
for hee is able also ever to
saue them that come to God Heb.7.d.
by him, seinge hee ever li-
ueth to make intercessiō for
vs.

And vnto vs are geuen by
him excellente and moste
greate promyses, that by
the helpe of them we shoulde
be partakers of the Godlye
nature, in that we flye the
corrupti-

corruption of worldly lusts
&c.
Though other may see mo
my things herein that might
be more fully wanted and
vnderstood some things of
this I have not spoken of
would have done if
yet thinke I this sufficient
For here have I proued
your alegations false, &
proued my selfe
selfe in the sight of God.
I have also proued election
to be special and not gen
rall.
I have clearred my selfe of

the ſcriptures that you haue layed vppon mee.

I haue anſweared your queſtyons, and declared by what Authoritye I applied theim, to that ende, and finallye that the elect of God are euer the onelye elect, and cannot periſhe.

In al which prookes I haue neither wreſted nor miſconſtrued the open Textes, as appeareth therein, wherefore as I ſayde in my other anſweare, ſo ſaye I in this: If you can learne any thinge

thing hereby I wyshe you
and prayse God for it,
I take of you my Pe-
Valeryng
FINIS.

Here followeth the Letanie, with diuers o= ther Godlye and de= uoute Prayers.

O God ỹ father of heauē haue mer= cy vpō vs misera= rable sinners.

O God the father of heauen haue mercye vpon vs miserable sinners.

O God the sonne Redee= mer of ỹ worlde haue mercy vpon vs miserable sinners

O God the sonne Redeemer of the World haue mercy vppon vs miserable sinners,

O God

thing hereby I wyll the fo
and praylle God for it, fonn
I take of you my Pe-
ftremum Vale
[redacted]
FINIS.

Here followeth the Letanie, with diuers other Godlye and deuoute Prayers.

God ye father of heauē haue mercy vpō vs miserable sinners.

O God the father of heauen haue mercy vpon vs miserable sinners.

O God the sonne Redemer of ye worlde haue mercy vpon vs miserable sinners.

O God the sonne Redeemer of the World haue mercy vpon vs miserable sinners.

O God

O God the holy Ghost proceedyng from the Father and the Sonne, haue mercye vppon vs miserable sinners.

O God the holye Ghost proceedyng from the father and the sonne haue mercye vppon vs miserable sinners.

O holye blessed and glorious Trinitye, thre persones and one God: haue mercye vppon vs miserable sinners.

O holye blessed and glorious Trinitye, thre persones and one God: haue mercye vppon vs miserable

Remember not Lorde our
offence, nor the offences of
our forefathers, neither take
thou vengeance of our ſinnes, ſpare vs good Lorde,
ſpare thy people whom thou
haſt redemed with thy moſt
precious bloude, and be not
angry with vs for ever.

Spare vs good Lorde.

From al evil and miſchief,
from ſinne, from the craftes
and aſſaultes of the Deuil,
from thy wrathe, and from
everlaſting damnation.

Good

Good Lord deliuer vs.

From blyndnes of
hypocrisye, from
seruaunt spyrye,
abhominable
Good Lord deliuer vs.

From fornication
other deadlye sinne,
all the deceites of the
flesh and the Deuil
Good Lord deliuer vs.

From lightning &
from plagues, pestilence
mine, & battel & murder

From sodaine Death.
Good Lord deliuer vs.
From al sedition and vn-
ty conspiracy, from all false
doctrine and heresye, from
hardnes of hart, & contempt
of thy word and commaun-
dement,
Good Lord deliuer vs.
By the misery of thy bo-
ye incarnation by thy holy
Natiuitye and Circumcision
by thy Baptisme, fasting &
temptation,
Good Lord deliuer vs.
By thine Agony and bloo-
dy

by sweate, by thy Crosse & passiō, by thy precious death & burial, by thy glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulatiō, in all time of our wealth, in the houre of death, & in the day of Iudgement.

Good Lord deliuer vs.

We synners do beseech thee to heare vs, O Lord God, and that it may please thee to rule and gouerne thy holie Church vniuersally, in the right way.

VVe beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteousnes & holynesse of life, thy seruant Elizabeth our most gracious Queene and gouernour.

VVe beseech thee to heare vs good Lord.

That it may please thee to rule her harte in thy faith, feare, and loue, and that she may euermore haue affiance in thee, & euer seeke thy honour & glorye.

VVee beseeche the to heare vs good Lorde.

That it maye please the to be her defender and kreper, geuing hir the victory ouer all her enemyes.

VVe beseech thee to heare vs.

That it may please thee to illuminate all Bishops, Pastours and mynisters of thy Churche, that they truely knowledge and vnderstanding of thy worde, and that both by their preachinge & liuinge they may set it forthe accordingly.

VVe beseech thee to heare vs &c.

The

That it may pleale thee to endue the Lords of þ Counsaile, and al the Nobilitie, with grace wisedome, and vnderstanding.

We beseech the to heare vs. &c

That it may please thee to bleſſe & keepe the Magiſtrates, geuinge them grace to execute iuſtice, and to maintaine truth.

We beseech the to heare vs. &c

That it may pleale thee to bleſſe and keepe al thy people.

We beseech thee to heare vs &c

That it may pleale thee to

greue to all Nations, vnity peace and concorde.

VVe beseech thee to heare vs.

That it maye please thee to greue vs an harte to loue & dread thee, & diligently liue after thy commaundements.

VVe beseech thee to heare vs.

That it maye please thee to greue all thy people increase of grace, to heare meekely thy woord, and to receiue it with pure affection, and to bringe forth the fruites of the spirite.

VVe beseech thee to heare vs.

That it may please thee to
bring into the way of truth
all such as haue erred and
are deceyued.

WE beseech the to heare vs.

That it may please thee to
strengthen such as do stand
and to comfort and help the
weake hearted, and to raise
vp them that fall, and final-
ly to beate Satan vnder our feete.

WE beseech the to heare vs.

That it may please thee to
succour, help, and comfort
all them that be in danger, ne-
cessity and tribulation.

That it may please thee to
preserue all that trauayle by
lande or by water, all ma-
men labouring for children
sick persons and young
children, and to shewe thy
pitie vpon all prisoners and cap-
tiues,

We beseech thee to heare vs.

That it may please thee to
defende and prouide for the
fatherlesse children and wi-
dowes, and all that be deso-
late and oppressed.

We beseech thee to heare vs.

That it may please thee to

haue mercye vppon al men.
VVe beseech the to heare vs.
That it maye please thee to forgeue al our enemies, persecuters and slaunderers, & to turne their harts.
VVe beseech the to heare vs. &c
That it maye please thee to geeue and preserue to oure vse the kindly fruicts of the earth, so y^t in due time wee may enioye them.
VVe beseech the to heare vs. &c
That it maye please thee to geeue vs true repentaunce, to forgeue vs al our sinnes, negligences & ignoraces, &

to moue vs with y
thy holie spirite, to
our lines accordyng
holye worde.

VVe beseech the

Sonne of God we
ther to heare vs.

Sonne of God we beseech
to heare vs.

O Lambe of God
kest awaye the sinnes
worlde.

Graunt vs thy peace.

O Lambe of God
kest awaye the sinnes
worlde.

Haue

Haue mercy vppon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vppon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs

Christ haue mercy vpon vs.

Lord haue mercy vpon vs

Lord haue mercy vpon vs.

Our father which art. &c.

And leade vs not into temptation.

But deliuer vs from euill.

The Versicle.

O Lorde deale not with vs af-

after our sinnes.

Th: Aunſvveare.

Neyther rewarde vs [illegible] our iniquities,

Let vs pray.

O God mercifull [illegible] that despisest not [illegible] ing of a contrite heart, [illegible] desyre of sely sinners [illegible] full, mercifully [illegible] Prayers that we [illegible] fore thee, in all our [illegible] and aduersities, whatsoe- uer they oppresse vs, [illegible] graciously heare vs, [illegible]

ose euils, which the craft
and subtelty of the Deuil or
man worketh against vs, be
brought to nought, and by
the prouidence of thy good-
nesse they may be dispersed,
we thy seruauntes beinge
hurt by no persecution may
euermore geue thankes bu-
to thee in thy holy Church,
through Iesus Christ our
Lord.

O Lorde arise, helpe vs and
deliuer vs for thy holy Name sake.

O God we haue heard
with our eares, and our fa-
thers haue declared vnto
vs the

the noble workes that thou
diddest in their dates, & in the
old time before them.

O Lord arise, helpe vs, and de-
liuer vs for thine honor.

Glorie be to the father, &
to the Sonne, and to the ho-
lie Ghost.

As it was in the beginning,
is nowe, and euer shall be,
world without end. Amen.

From all enemies defend
vs, O Christ.

Graciously loke vppon our af-
flictions.

Pitifully behold the sorowes of our harts.

Mercifully forgeue the sinnes of thy people.

Fauorably with mercye heare our prayers.

O Sonne of David haue mercye vpon vs.

Both nowe and euer vouchsafe to heare vs O Christe.

Graciously heare vs O Christ

Graciously heare vs O Lorde Christ.

The Versicle.

Leyne let thy mercye be shewed vpon vs.

The

The Aunswere.
As we do put our truste in thee.

Let vs pray.

WE humbly beseech the
O father, mercifully
to loke vppon oure infirmi-
ties, and for the glorye of thy
names sake, turne from us
al those ryghts that we most
rygh tfully have deserued,
and graunte that in al oure
troubles, we maye put our
whole truste and confidence
in thy mercy, and euermore
serue the in holynesse of
liue

nesse of liuinge, to thy honoure, and glorye, through our only Mediator, & aduocate Iesus Christ our Lord Amen.

A Prayer.

O Lorde Almighty, God of Israel, our soules haue in trouble, and spyrites that be pered cry vnto thee: heare vs O Lord, and haue mercy vpon vs, for thou art a mercifull God: Be gratious therfore vnto vs, for we haue sinned before thee.

R. Thou

Thou endurest for ever
that we thus vtterly perish
O Lorde Almighty, thou
God of Israell, beare with
ꝑ prayers of vs wretched sin-
ners, & yet thy creatures.
We haue sinned before thee
and haue not harkened to
thy voyce O Lorde, for
which cause we are worthy
to fall and suffer thy fatherly
correction. Yet we
humbly beseech thy good-
nes not to remember our
knednes, nor the wickednes
of our forefathers, but thine
vppon thy power and name
now

nowe at this tyme, for thou
arte the Lorde our God, and
thee our Lorde will we praise
for thou haste put thy feare
in our hartes, to thintent y
wee shoulde call vppon thy
name, and praise thee, and
turne frō the wickednes of
oure forefathers: here vs
O Lorde for thy deare sonne
Iesus Christes sake. Amē.

A Praier for the Queene.

O Lorde Iesu Christ most
high, most mighty, God

everlasting King of Kings, Lord of Lords, the only ruler of Princes, the very sonne of God, on my right hande sitting downe by thy Throne beholde all thy dwellers upon earth, most lowly here I prostrate thee, vouchsafe with favourable regarde, to beholde our most Gracious Soueraygne Lady Queene Elizabeth, and so replenish her with the Grace of thy holy spyrite, that she may alway incline to thy holy will, and walke in thy way: kepe her

far of from ignorance, and throw thy gift let prudence and knowledge alwayes abounde in her royall harte, instruct her O Lord, raigning vppon vs in earth, that her humayne Maiestye alway obaye thy deuyne maiesty in feare and dread. Indue her plentifully with heauenly giftes, Graunte her in health and wealth longe to liue. Heape glory & honor vpon her, Glad her with the ioy of thy countenaunce.

So strengthen her that she may vanquish and ouercom

all her enmyes, & be
and feared of them: and
nally after this life, I be
seech the good Lord that he
may attaine everlasting
and felicity, wher then
nere God with the fa
ther and the ho
lye Ghost.
Amen

A prayer.

O heauenly father & merci
full god, which of thy on-
lye goodnes hast created &
made vs, vnto thy diuine ma-
iestie and likenes, we
hartely pray and beseech the
mercifully to remember our wrigh-
teousnesse, which suffer
thy deare welbeloued sonne
to repent vpon the crosse
for our sinnes, and graciously
dispose our hartes, yea we hu-
bly beseech the of thy mercy, be-
holding vs with
thy

worthy children, for we do
not prostrate our selues be-
fore thy face in praise of our
owne righteousnes, but in
the multitude of thi mer-
wherefore Lorde and holy
father be thou blessed now
and euer for that thou hast
created all things, that no-
thyng that thou hast
made. We humbly thee
for that brotherhood holy
father no more to be angry
with vs, but to turne thy
wrath from vs, and kindle
in vs the fire of thy holy
ster. Breake our stony hart

res (O Lord) and make thy
flesh ly hartes, that we may
feare thee, loue thee, & haue
pleasure in the, Graunt vs
also merciful father, a true
vnderstanding of thy wordes
that therby wee may know
what is to be knowen, and
to loue, that is to be loued,
& to desire that pleaseth the
most, to regard that is pre-
cious in thy sight, & that is
refused, is vaine: to loue thee.
Suffer vs not O Lord to
iudge thy misteries, after
our carnall reason, neither
to grudge against thy holy
will

sings

ruge of the ignorance, but
that we by thy holy spirit,
may alwayes discerne the
ges spyrituall. Geue vnto
holy father, a faythfull
hertesure hart, that we
humbly serue the, in
nes and rightyousnes
dayes of our lyues, that
ter our departing hence
ferable life, we may
eternall life
Graunt this deare
for thy deare son Iesu
kus sake, to whō with
and the holye Ghost be
uen al honour and
Amen.

and euer Amen.

A prayer to be sayde in the tyme of extreme sickness.

O Lorde Jesus which arte the onlye healthe of all mē lyuinge, and the euerlasting life of them which dy in thy fayth. I wretched sinner, geue and submitte my selfe wholy vnto thy blessed will. And I beinge sure that the thing cannot perish, whiche is committed vnto thy mercye, willingly therefore be-

seeche

seeche thee mooste mercifull
Lord Jesu Christ, that thou
wilt bestowe grace mightely in
my soule agaynst all temp-
tations, and yͭ thou wilt co-
uer and defend me with the
Buckler of thy mercye, a-
gaynst all the assaultes of
deuill, I see & acknowledge
yͭ ther is in my self no hope
of saluatiõ, but al my hope,
confidence & truste, is in thy
mercye. I banne no merites
nor good woorkes which I
may alledge before thee: al
fleshes and euil woorkes (al-
las) O Lorde, I see & gre-
ue

beare

heape, but yet thou gyue thy
mercye. I truste to be in the
nomber of them that shal be
saued, to whom thou wilte
not impute their synnes, but
take thē to euerlastinge life.
Thou louyde mans soule for
my sake, thou didst suffer hū
ger and thirste for my sake,
thou biddest pray & faste for
my sake: finallye thou bid-
dest al good workes and de-
dest for my sake, and gauest
thy most precious bodye for
dye and thy blood to be shed
on the Crosse for my sake.
Nowe therefore moste mer-
cyfull

ritual Sauioure let al, thy
good thinges profite me wyl
che thou freely hast geuen
mee, & hast geeuen thy life
for me. Let thy blood wash
and clense away the spotte
& foulenes of my sinnes, let
thy righteousnes hyde my
sower, my vnrighteousnes,
lette the meritres of thy
passion & blod be ỳ satisfac
cō for my sinnes. Geue me
O Lord thy grace, that my
faith & saluatiō in thy blod
waner not in me, but ener
to be strong and constante, &
the hope of thy mercy neuer

decaye

kepte in mee, that charitie waxe not cold in mee: finally, that the weakenes of my flesh be not ouercome with the feare of death. Graunte also most mercifull father, that when death hath shut vp the eyes of my body, yet that the eyes of my soule may still behold and looke vppon thee, that when death hath taken awaye the vse of my tongue and speach, yet that my harte may crye and say vnto thee: O Lorde into thy handes I giue & commit my soule, and with the holy martir Ste-

[illegible] beholdinge thee in my
[illegible] mayst say: Lord Jesus
[illegible] receive my faithe
[illegible] thee, which livest and
[illegible] reignest God world
[illegible] lasting, with thy
[illegible] Father and holy
Ghost Amen.

A Prayer of Christ
followme.

ALmighty God which
hast geuen vs grace
this time with one accorde
to make our common sup-
plica-

plications vnto thee & doste promise that when two or three be gathered together in thi name thou wilt graūte their requestes, fulfill nowe O Lorde, the desyres & petitions of thy seruauntes as may be moste expediente for them, graūtinge vs in this worlde knowledge of thy truth, and in the worlde to come lyfe euerlastinge. Amen.

2. Corin. 13.

The grace of our lorde Ie-

ſus Chriſte, and the loue of God, & the felloweſhyp of the holy Ghoſt, be with vs al euermore. Amen.

For Raine if the tyme requyre.

O God heauenly Father, which by thy ſonne Ieſus Chriſte haſt promiſed to al them that ſeeke thy kingdome and the righteouſnes thereof, all thinges neceſſarye to their bodyly ſuſtenaunce: ſende vs we beſeech thee in this ours neceſſitye, ſuch

such moderate raine and showers, that we may receive the fruites of the earth to our comforte, & to thy honour, through Jesus Christ our Lord Amen.

¶ For fayre Weather.

O Lorde God, which for the sinne of Man diddest once drowne all the worlde, except eight persones, and afterwarde of thy greate mercye diddest promise never to destroy it so againe: we humbly beseeche thee, that although we for our iniquities

haue worthilye deserued
this plague of thine and
teare, yet vppon our true re-
pentaunce thou wilte
vs spare we pray thee, whereby
we may receiue the fruits
of the Earth in due season &
learne both by their plen-
tifulnesse to amende our liues,
& for thy clemencye to giue
the praise & glorie thereof
Iesus Christe our
Lord Amen

Prayers

O Lord increase our Faith.

A Confession of all estates at all tymes.

O Eternall god and moste merciful father, we confesse & acknowledge here before thy presence our miserable infirmitie, considering that we do synne and iniquitie in thy sight in vs there is no goodnes. Forthe flesh lusteth against the spirite, & the spirite against the flesh, so that we cannot do the good

transgresse thy holy pre-
cepts and commaundements,
and so purchase to our sel-
ues, through thy iust iudge-
mente, death and damna-
tion. Notwithstanding (O
heauenly father) for as
much as we are displeased
our selues for the sinnes
we haue committed a-
gainst thee, and do vnfay-
nedly repent vs of the same: we
humbly beseech thee for Je-
sus Christes sake, to shew
thy mercy vpon vs, to forgiue
vs all our sinnes, and to
encrease thy holy spirit in

that we acknowledging ſtill the botome of our hartes, our owne vnrighteouſnes, maye from henceforth not onely mortifye our ſynfull luſtes and affections, but alſo bring forth ſuche fruictes, as may be agreeable to thy moſt bleſſed will, not for the worthines thereof, but for the merytes of thy dearely beloued ſonne Jeſus Chriſt our onlye Sauiour, whom thou haſt already geuen as an oblation, and offering for our ſinnes, & for whoſe ſake we are certainlye perſwa-

dede, that thou wilt denye us nothinge that we shall aske in his name, accordinge to thy will. For thy spirite doth assure our consciences, that thou art our mercifull father & louest vs thy children throughe him, that no thinge is able to remoue thy heauenly grace and fauour from vs: to thee therfore (O Father) with the sonne and the holy Ghoste, be all honour & glory, world without ende. So be it.

A Prayer

A prayer to be said before a man begin his worke

O Lorde God most mercifull father and Sauiour seinge it hath pleased the to commaunde vs to trauaile that we maye receaue oure neede, wee beseeche thee of thy grace so to blesse our laboure that thy blessing may extend vnto vs, without the whiche we are not able to continue: and that thys greate fauour may be a witnes vnto vs of thy bountifulnes & assistaunce

assistaunce, so that therby we may know the fatherly care that thou hast ouer vs. Moreouer (O Lorde) we beseeche thee ỹ thou wouldest strengthen vs with thine holye spirite, that we may fayethfully trauayle in oure estate and vocation without fraude or deceyte, and that we may indeuour oure selues to followe thy holye ordinance, rather then to seke to satisfye our greedy affections or desire to gaine.

And if it please thee (O Lorde) to prosper our labo-

ures

greeue vs also a mind to helpe them that neede, according to that swiftlye that thou of thy mercye shalt greeue vs: and knowing that all good things come of thee, graunt that we maye humble oure selues to our neighboures, and not by anye meanes lyfte oure selues aboue them whi-che haue not receiued so liberall a portion of thy mercye thou hast greeuen vs. And if it please thee to trye and exercyse vs by greater paynes, geue vs mynde then oure flesh would desire, that thou

wouldeste yet (O Lorde) grannt vs grace to knowe thou wilt nourish vs continually throughe thy bountifull liberality that we be not so tempted that we fall not into diffidence, but that we may patiently wayte till thou fil vs, not onelyt with corporall graces and blessyngs, but chiefly with thy heauenly and spirituall treasures to whiche we maye alwayes haue moste ample occasion to geue thee thankes, and wholly to rest vpon thy mercies.

Heare

Heare vs O Lorde of mercye: through Iesus Christ thy sonne our Lorde. Amen.

A Prayer to the father, wherein wee desire to do those thinges that may please him.

O heauenly father, haue thou pitty and compassion vppon the weakenesse of me thy vnworthye childe be thou prest and ready (O holy Father) to helpe mee, alwayes shewing thy mercye vppon mee, and prosper thou

chou mee in whatsoeuer I
goodly go about, so that thou
geeuinge mee light, I may
see what thinges are to be
Accepted before thee, and
chou encouraginge mee, I
may haue so earnest desire
to do the same, and chou be-
ing my guide, I may come
where to obtayne them: So
I hauinge nothing but my-
struste in my selfe, do yeld and
commit my selfe, soule & bo-
dye vnto thee alone, which
workest all thinges in all crea-
tures to thy honour & Glo-
rye. Amen.

A Prayer.

ALmighty God, which hast promised to heare the petitions of them that aske in thy Sonnes name: wee beseech thee mercifully to encline thine eares to us, that have made now our Prayers and supplications unto thee, and graunte that those things which we have faithfully asked accordynge to thy will, maye effectually be obtayned to the relieke of our necessity, and to the setting

singe fourth of thy glorye, throughe Jesus Christ our Lorde. Amen.

FINIS.

¶. Imprinted at London by Thomas Marthe: 1578

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